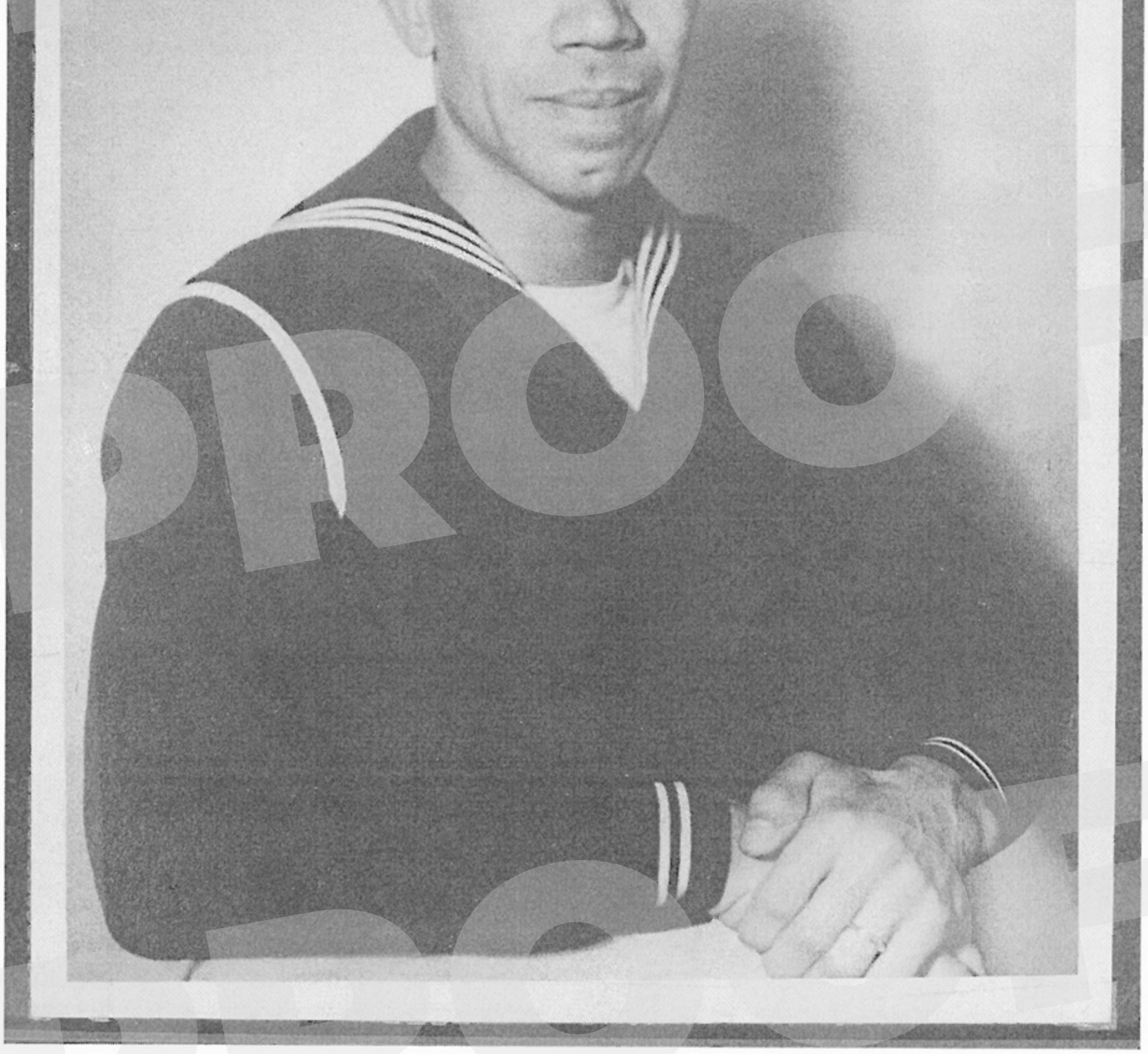
FAMOUS NATIVES AN PROMINENT CITIZENS OF MAURY COUNTY

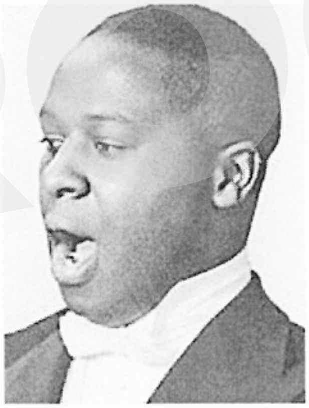


Lyman T. Johnson, Educator and Civil Rights Activist

Lyman Tefft Johnson (June 12, 1906 – October 3, 1997) was an American educator and influential role model for racial desegregation in Kentucky. He is best known as the plaintiff whose successful legal challenge opened the University of Kentucky to African American students in 1949. Born in Columbia, Tennessee in 1906, Johnson was the eighth of nine children. His grandparents had been enslaved. His father was educated in part by Edmund Kelly and Lyman Beecher Tefft, for whom Johnson was named. His father was a graduate of Roger Williams University in Nashville and principal College Hill School in Columbia. In 1926, he received his high school diploma from the preparatory division of Knoxville College. After earning his bachelor's degree in Greek from Virginia Union University in 1930, he went on to receive a master's degree in history from the University of Michigan in 1931. Johnson was a member of Alpha Phi Alpha fraternity. Johnson served in the United States Navy during World War II; he commented on the high point of his Naval career. Johnson taught history, economics, and mathematics for 16 years at Louisville's Central High School before engaging the University of Kentucky in a legal test case intended to permit him to pursue further graduate study there. Johnson filed a federal lawsuit against the University of Kentucky in 1948, challenging the state's Law, the state law that prohibited blacks and whites from attending the same schools. His challenge was successful, which allowed him to enter UK in 1949 as a 43-year-old Day graduate student. Although he left UK before earning a degree, he received an honorary degree in 1979. Doctor of Letters Johnson continued teaching at Central until 1966, before spending another five years in the County Public Schools as an assistant Jefferson principal at two junior high schools (one of the schools was Parkland Jr. High). After retirement from the public school system, he then spent three years in a similar administrative capacity at a Catholic high school. He was also a member of the Jefferson County Board of Education from 1978 to 1982. Johnson was an eloquent speaker. Once while defending underprivileged youth in public schools, Johnson quoted from memory lines from "Thomas Gray's " Elegy Written in a Country Churchyard." He said that these forgotten students were like desert flowers, "Full many a flower has been born to bloom and blush unseen and waste the sweetness of its fragrance on the desert air." In addition to opening the door for thousands of minority students, he also led struggles to integrate neighborhoods,

PROOF

ANDREW BENNY FRIERSON



Andrew Benny Frierson was an American operatic baritone and one of the first generation of Black opera singers to achieve success, opening the doors to a line of Black performers in the opera world. He received the "Lift Every Voice" Legacy Award by the National Opera Association in 2000, an annual prize created to honor the achievements made by African-American artists to opera in this country and promote racial and ethnic diversity in opera.

"Andrew Frierson's bass-baritone reverberated from the stages of theaters and music halls around the world as part of the first generation of black opera singers to make their voices heard…" *New York Times*, 2018

Born in Columbia, a descendant of Slaves

Andrew Frierson was born in 1924 just outside the city of Columbia at Cross Bridges, in a cabin on a hill at Liberty Hall, an estate dating back to when his great grandfather George and grandfather Gardner Grandison Frierson were slaves. George Frierson was the property of Thomas James Frierson, a plantation owner who came to Maury County with five families there from South Carolina in 1805. In their move west, these families brought slaves with them and established the Zion Community in Maury County. A monument dedicated to the slaves of W.R Frierson (son of Thomas James) is located on a farm at Cross Bridges where there is a slave cemetery.

Grandison was 5 years old in 1845 when Thomas Frierson died. Grandison's son Robert remained on the farm at Cross Bridges where the Thomas Frierson family lived and there he married Lou Virgie Estes in 1909. Andrew Frierson was born as the youngest of their seven children, with five older sisters and one brother. When he was only nine months old, Frierson's family moved to Louisville, Kentucky, when his father, Robert Frierson, learned that the Louisville to Nashville Railroad (L&N) was hiring Blacks.

A Child Prodigy

Frierson's unique musical talent first became recognized when he began playing the piano at the age of three, even though he had received no training. He continued to improve his self-taught skills on piano and finally began receiving music lessons when he turned eight years old. After graduating high school, Frierson enrolled at Fisk University in Nashville majoring in music.

Frierson's college education was put on hold when he was drafted to serve during World War II and deployed to the South Pacific. This was followed by 2 1/2 years in Army service, where he began entertaining troops as a singer. Returning home after the war, Frierson started working with a voice coach, who encouraged him to apply to the Juilliard School of Music in New York. Frierson was accepted and earned a degree in vocal performance from Julliard, continuing on to earn a master's degree at the Manhattan School of Music. While attending school he became friends with Leontyne Price, who became the first African American Prima Donna (lead woman singer) at the Metropolitan Opera. Another classmate at Julliard was soprano Billy Lynn Daniel. The two were married in 1953, a marriage that lasted 50 years, until her death in 2002.

Carnegie Hall and a Career of Performance

While still a student at Julliard, Frierson received critical acclaim after a solo performance at Carnegie Hall in 1948. One reviewer wrote, “He already has the essential attributes – a beautiful voice, good technique, musicianship, sympathy, and a fine presence.”

Frierson went on to perform for six consecutive seasons with the New York City Opera. In the late 1950s, Frierson was also a member of The Belafonte Folk Singers, a group who sang backup for the popular performer Harry Belafonte, both in live concerts and on some of Belafonte's albums. The group also made some of their own recordings without Belafonte.

Frierson appeared in numerous productions on Broadway, including the title role of Joe in Gershwin's *Porgy and Bess*. His participation in the revival of the production entitled *Show Boat* led to an appearance on *The Ed Sullivan Show*, where performed the song *Ol' Man River*.

In 1963, Frierson was again on the stage, this time singing at the historic *March on Washington*, remembered around the world as when Martin Luther King gave his "I Have a Dream" speech.

Frierson's wife Billy Lynn Daniel was also a performer in her own right, with a career as a solo performing artist touring throughout the U.S., Canada, and Europe. In 1975, the two worked together, performing a set of musical compositions created specifically for two voices to a sold-out audience at the Lincoln Center in New York. One reviewer wrote, "Both singers used their voices to fine advantage, blending smoothly and warmly… the couple's engaging musical personalities put each selection into a well-rounded characterful perspective. Miss Daniel and Mr. Frierson made the most of the music's operatic potential." Their repertoire spanned beyond classical opera to include Negro spirituals and other melodies. One review went on to say, "Frierson's singing of Ol' Man River brought the proceedings to life… even for listeners convinced they had already heard the song too often. His rendition was quite electrifying."

A Teaching Career

In addition to performing, Frierson taught voice as a member of the faculty of several universities, including Southern University in Baton Rouge, Louisiana in the 1950s, directed the Henry Street Settlement Music School in Manhattan in the 1960s, and was a professor of voice at Oberlin College in Ohio in the 1970s.

In the 1980s, Frierson co-founded an organization called Independent Operatic Singers to help bring more black male performers into opera through educational opportunities and competitions. The organization became a voice calling attention to the lack of real diversity in opera, especially in major or lead roles. Frierson spoke out in the 1997 book, *Dialogues on Opera and the African American Experience*, saying "There has not been a 'real' black male opera superstar because of racist and sexist attitudes in America. Audiences, particularly white audiences, may tolerate a black woman being wooed and pursued by a white male, but to have a black male wooing a white female is totally unacceptable by the powers that be."

Coming Full Circle

As Frierson's 80th birthday drew near, he began to reflect on his family's beginnings in Maury County, realizing how much of the story remained unknown to him. Research through county records located a mention of his grandfather Gardner Frierson.

This reconnection led to a performance in 2007 at Zion Presbyterian Church, an institution going all the way back to the original founding of the Zion community. The event coincided with and launched the opening of the Maury County Bicentennial celebration.

During the time of slavery, plantation owners often brought their slaves to church services, placing them in a balcony, separate from the white congregation below. One of the concert organizers suggested it would be appropriate for the seating to be reversed for this homecoming. During the concert, the white attendees sat in the balcony, with Frierson's friends and family seated in the pews below, drawing this remark from Frierson, "I can only imagine what my grandfather would think to see his grandson singing from the sanctuary of the Zion Presbyterian Church. I suspect he would be proud to see how far his hometown had come."

Family History and DNA

Generations after leaving South Carolina, Frierson still referred to his family as "rice-eating Geechee." Geechee or Gullah refers to slaves from West Africa who lived along the Ogeechee River in Georgia/South Carolina and spread to the barrier islands and areas in Georgia and South Carolina.

When DNA testing became popular and available to the general public, Frierson had his checked, which revealed he had no European DNA.

DNA results would indicate that Frierson's ancestors were first brought to the Caribbean and then to South Carolina and thence to Tennessee.

In Andrew's case, his DNA was as follows:

- 40% Nigeria (West Africa)
- 33.3 % Burkina Faso (In West Africa near Nigeria
- 6.3 Guinea Bissau (Next to Burkina Faso in West Africa)
- 10% Grenada (across the Atlantic and to the Caribbean)

These four areas represent 89.6% of Frierson's DNA. Further sequencing of the four most recent DNA showed that his origin was, in order:

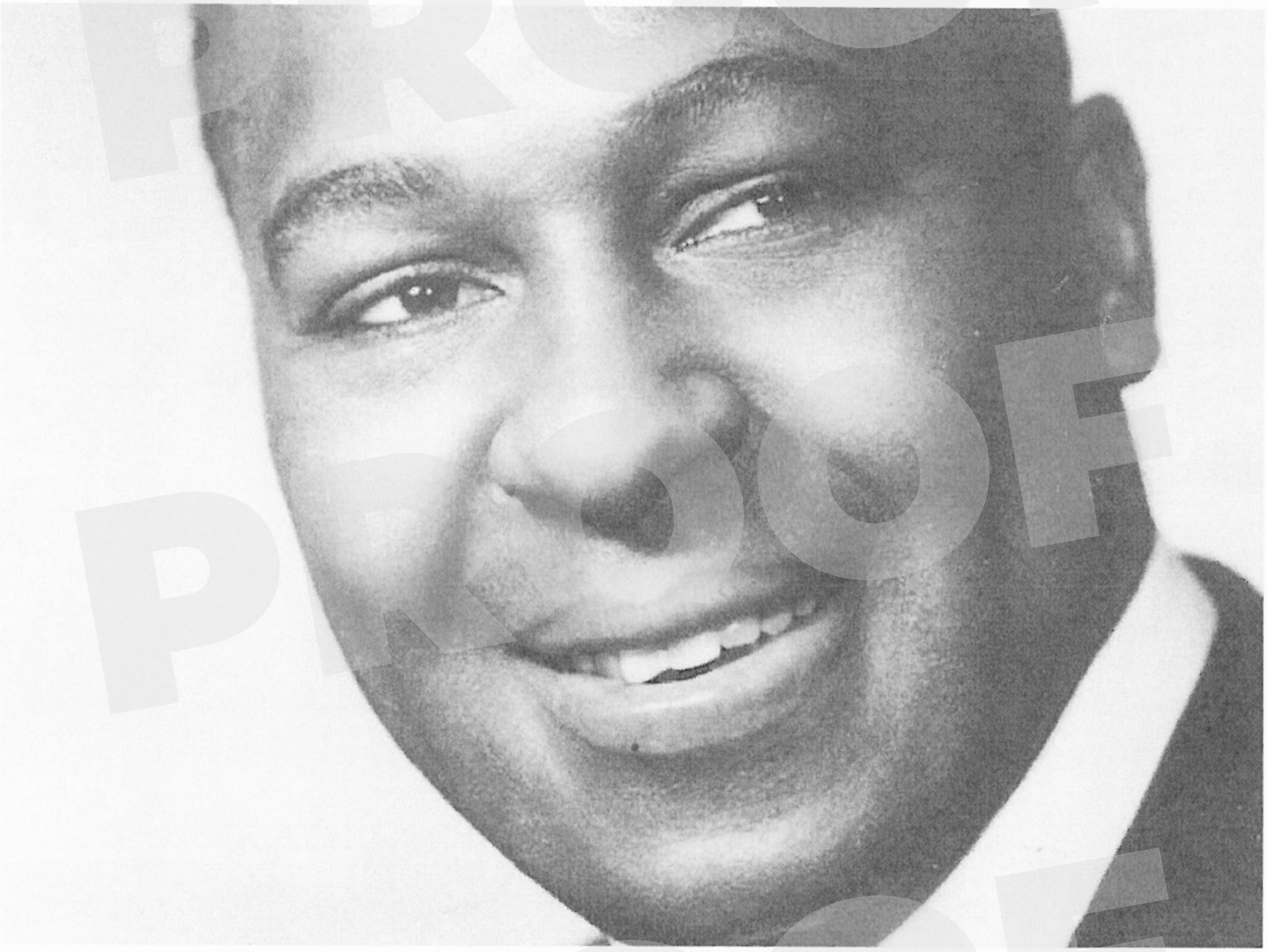
- Morocco .2 percent
- Trinidad and Tobago 3.2%
- United States 1.5
- U.S. Native American 1%

“Slavery is a part of all our history. We must understand and acknowledge where we came from in order to move forward.” —Andrew Frierson

Andrew Frierson Broke Opera’s Color Barrier

Andrew Frierson NPR Interview

Andrew Frierson Concert at Zion Church



WIKIPEDIA

Edmund Kelly

Edmund Kelly (May 23, 1818 - October 4, 1894) was the first African-American Baptist minister ordained in Tennessee. He escaped slavery in the 1840s to New England and returned after the US Civil War. He worked as a preacher and teacher in Columbia, Tennessee and was a frequent participant in national Baptist Conventions.

Edmund Kelly	
Born	May 23, 1818 Columbia, Tennessee, U.S.
Died	October 4, 1894 (aged 76) New Bedford, Massachusetts, U.S.
Occupation	Minister
Political party	Republican
	Personal
Religion	Baptist

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Early life

Career

  Escape to New England

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Death

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Early life

Edmund Kelly or Kelley[1] was born in Columbia, Tennessee on May 23, 1818 to Edmund Kelly,[2] an emigrant from Dublin, Ireland, and a slave woman, Kittie White,[1] who was also born in Columbia.[3] His father wished to buy the freedom of his mother and son, but was not able. When Edmund was six, his mother was sold away and he and his sister remained. In 1833, Kelly was hired by a school-master to run errands and serve as a table waiter. Kelly saw the advantage of an education, and in secret gave candies to students who came to the house in exchange for a speller, a child's English textbook, and lessons. When the mistress of the house discovered Kelly's learning to write, she was upset, but because those responsible were children, nothing was done and Kelly continued to learn, although he never attended a formal school.[2] He married in September 1839.[4]

Career

In April 1837 Kelly was baptized and joined a missionary church in Columbia. He was born to the Catholicism of his father, but was convinced by the Baptist teachings. On May 19, 1842 he was licensed to preach[2] from the Mission Baptist Church at Columbia,[1] and on October 1 of that year he was ordained by Rev. R. B. C. Harell and the First Baptist Church of Nashville to be an evangelist. His first posting was at the Mt. Lebanon Baptist Church in 1843, which at that time had only six members.[2] This posting made him the first black Baptist preacher ordained in Tennessee.[5] He is also credited for organizing the First Negro Baptist Church in Columbia in 1843.[1]

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PROOF

Edmond Kelley, b. 1817.

A Family Redeemed from Bondage; Being Rev. Edmond Kelley, (the Author,) His Wife, and Four Children

New Bedford: The Author, 1851.

Summary

Edmond Kelley (1817-?) was born into slavery in Columbia, Tennessee. His owner, Ann White, eventually transferred ownership of him to her daughter, Nancy. Details about his early life are sparse. In 1839, he married Paralee Walker, with whom he eventually had four children. He was ordained as a Baptist minister in 1843, and the Concord Baptist Association tried to purchase him as a preacher in 1845. However, since the resolution would have kept him as property in trust to the Association, Kelley objected. He continued to work for them until 1846, paying White ten dollars a month for his time. In 1846, after Nancy White's estate became insolvent, she urged him to leave Tennessee to escape being sold. White authorized Kelley to receive a pass that enabled him to preach anywhere in the United States, and in 1847 Kelly left for Boston, a move that gave him de facto freedom. In 1848, Kelley became pastor of the Second Baptist Church of New Bedford, Massachusetts. During his time there, he worked to raise funds to purchase his wife and children. After several years of effort, the Boston Baptist Association assisted Kelley in obtaining his family's freedom. They arrived in New Bedford in May of 1851, reunited four years after Kelley left Tennessee.

A Family Redeemed from Bondage is largely a collection of letters that outline Kelley's ordination as minister in the Baptist Church, his freedom, and his efforts to free his family from slavery. It contains little information about his early life in slavery or his personal life. In the introduction, Kelley explains that he publishes the letters as a record of his efforts to raise the funds to purchase his family's freedom. Some of the funds were raised by newspaper circulars, soliciting donations on behalf of his cause, and Kelley notes that "I stated in my circulars for subscriptions, that I contemplated publishing all the facts relative to the purchase of my family, including the letters from various churches" (p. 3).

Kelley provides only a few biographical details, including his birth and marriage dates. Instead of a personal narrative, Kelley lets the official record and correspondence of his life speak for itself. He includes the licenses that ordain him to preach as a Baptist minister as well as a copy of the resolution by the Concord Baptist Association to purchase his freedom. The Association proceedings include a provision indicating that Kelley would "be held in trust by said Committee and their successors, as the property of this Association," wording that is "sufficient to account for the reason why I was not purchased by the Association" (p. 6). Kelley briefly notes Nancy White's insolvency and then includes the correspondence that indicates White has arranged for his pass to preach anywhere in the United States, thereby allowing him to travel without restriction. Kelley also receives letters of advice and introduction into the New England religious community.

Although Kelley effectively obtains his freedom by leaving for New England to preach, the fate of his family is still a concern, as they remain in slavery. He includes a notice that the funds raised by the Concord Baptist Association to purchase him cannot be used to purchase his family because the donors intended it for him, with any unclaimed funds going "to the beneficiary of this Association at Union University" (p. 9). As Kelley points out in a note, there seems to be a strange logic applied to the Committee's resolution, which will not redirect the funds toward his family's purchase but will redirect it towards a student, highlighting some of the difficulties and complexities of Church involvement in fundraising, purchasing, and manumitting slaves.

Kelley remains committed to obtaining his family's freedom and continues to correspond with James Walker, their owner, who claims such bonds of affection that "Although they occupy the position of servants to me and my family, they in reality, in the tie of affection and regard for their comfort and happiness which exists, are not *slaves* at all" (p. 9). He refuses to sell them for any purpose but freedom. The narrative includes a series of letters negotiating a sale price for the family, an invitation by Walker to Kelley to "live here a free man with your wife and children *nominally slaves*," as well as concerns on the part of Walker that his daughter might be too attached to Kelley's youngest daughter to part with her (p. 10). Determined to obtain their freedom, Kelley then includes letters describing efforts to raise the money to meet Walker's price, fundraising circulars, final confirmations of the sale, and safe arrival notices of the entire family. Kelley concludes his narrative with the official affidavit legally declaring their freedom. While no commentary is offered to explain, describe, or celebrate this momentous document, its symbol as a document of freedom, its placement at the end of the text, and Kelley's prefatory remarks make it clear that this document is the most important document of the entire narrative.

Works Cited: Walker, Paul, "Kelley, Edmund," *The African American National Biography*, eds. Henry Louis Gates, Jr., Evelyn Brooks Higgenbotham, New York: Oxford University Press, 2008, 49-50.

Jenn Williamson

Escape to New England

Around this time, he escaped from slavery on the underground railroad to Massachusetts.[6] He then purchased the freedom of his wife and four children for twenty-eight hundred dollars.[2] For this purpose, he collected money in New England and in England. While in England, it was recommended to him that he purchase not only his family's freedom, but also his own, so that he would not be captured under the Fugitive Slave Act.[7] His children included J. H. Kelly, a teacher in Columbia and W. D. Kelly who was a member of the 54th Massachusetts Infantry Regiment in the US Civil War.[2] In 1848, he organized the 12th Baptist Church in Boston, Massachusetts.[1]

Free, Kelly moved to New Bedford, Massachusetts, where he was a prominent leader in the local church and the national American Baptist Conventions.[8] In 1845 along with Thomas T. Allen he became leader of the newly founded Second Baptist Church of New Bedford, Massachusetts which was dedicated in January of that year. Allen served as the head pastor for three years, followed by William Jackson and then Cummings Bray. In 1855, Jackson returned to lead the church, and in 1858 left to form the Salem Baptist Church. Kelly again took charge, but only for a short time.[9] In 1857, Kelly was a preacher in Philadelphia. That year, he preached at the American Convention of Colored Baptists in Boston[10] and served as its president.[11] He preached at the 1864 convention as well. That year, he was still preaching in New Bedford.[12] On May 10, 1864 he founded the Shiloh Baptist Church in Newport, Rhode Island in a house at 73 Levin Street owned by Esther Brinley. William James Barnett was installed as the first pastor, followed shortly by Theodore Valentine.[1]

Return to Tennessee

After the civil war, Kelly returned to the south. He first moved to Arlington, Virginia where, in 1866, he organized the Zion Baptist Church.[1] He then moved back to Columbia, Tennessee where he preached and taught.[6] Kelly was an outspoken Republican, and in 1869 he was assaulted by a black Democrat in Columbia in a political dispute.[13] In 1870 he organized a school for blacks at D. T. Chappell's, who supported the endeavor.[14] He did not receive regular pay for his work. Among Kelly's students was a young nephew of his, who was the father of Lyman T. Johnson.[6]

Return to New England

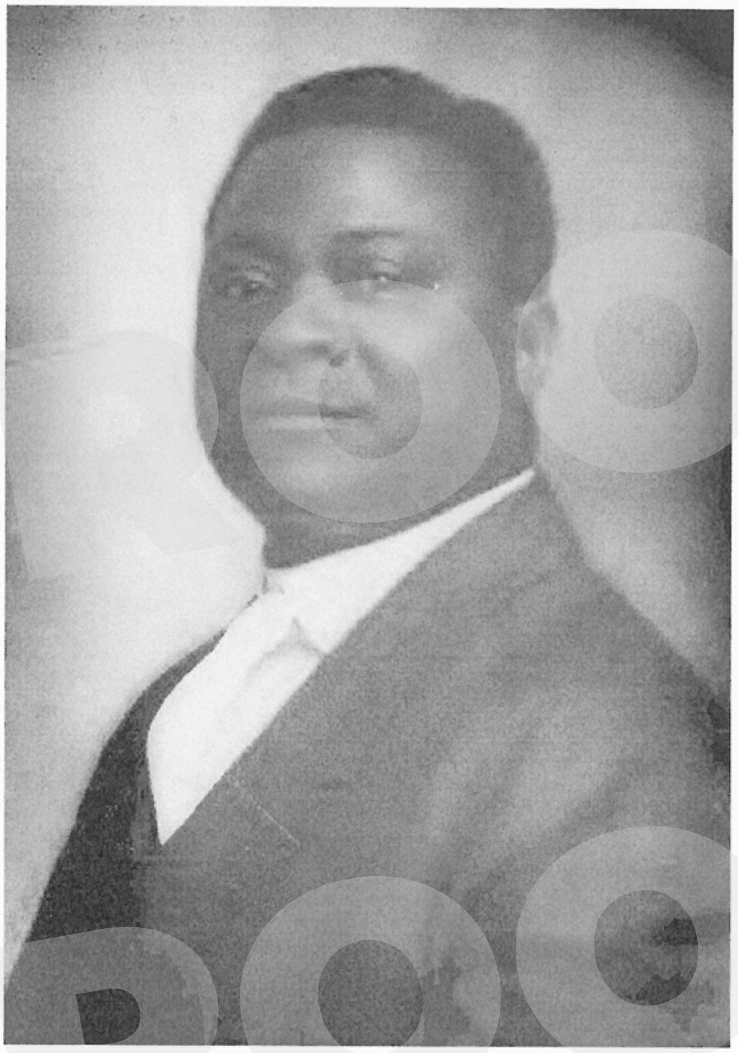
After about six years in the South, Kelly faced a dispute in the church over the use of alcohol, and in 1873 he returned to New England.[15] He moved to Portsmouth, New Hampshire and organized the Mount Olivet Baptist Church.[16] Around that time, he also organized three other churches, Calvary Baptist Church in Haverhill, Massachusetts in 1873; Calvary Baptist Church in Hartford, Connecticut in 1874, and the Myrtle Baptist Church in West Newton, Massachusetts in 1874.[1]

Kelly attended the 1876 Conference of Baptist Ministers in Philadelphia.[17]

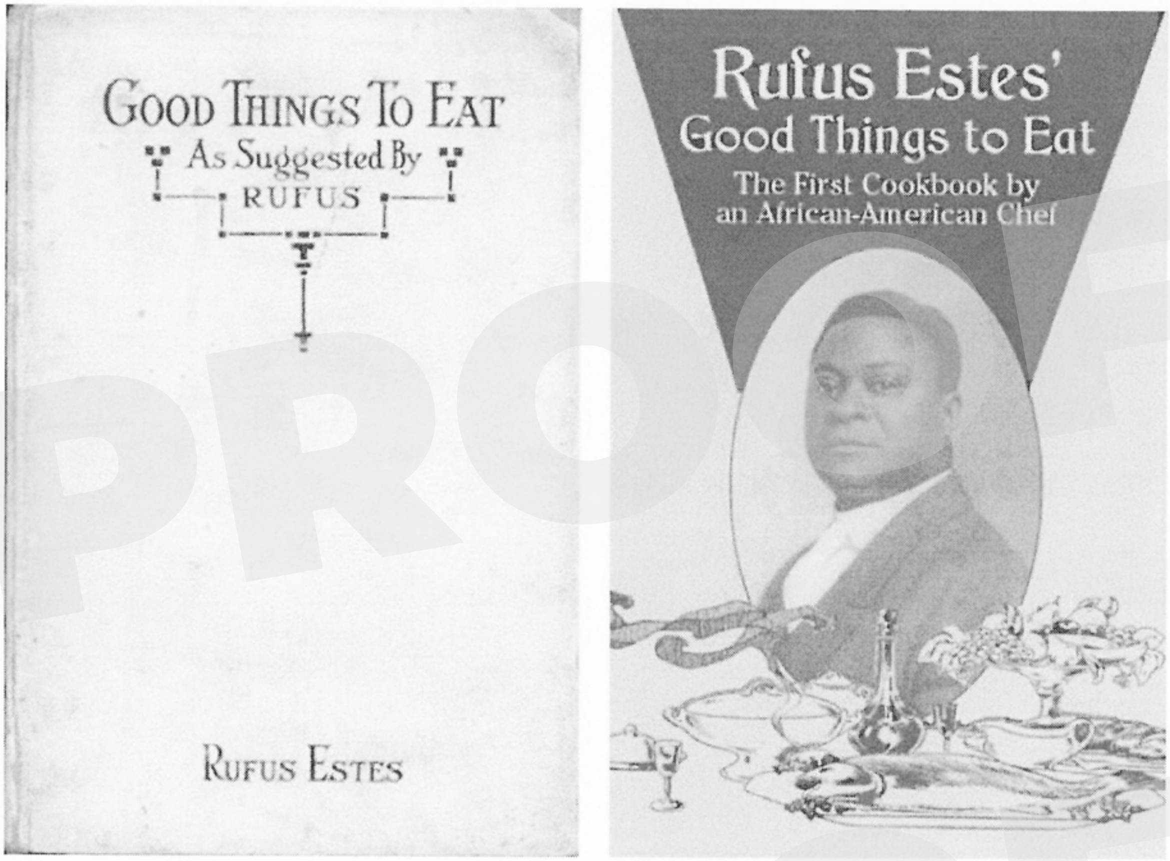
Kelly wrote numerous pamphlets, which were praised by Bishop Daniel Payne.[2] By 1887, he had returned to New Bedford, Massachusetts, where he continued to teach and preach, although he had become aged and blind.[2]

Death

On October 4, 1894, Kelly died of paralysis of the brain in New Bedford, Massachusetts.[3]

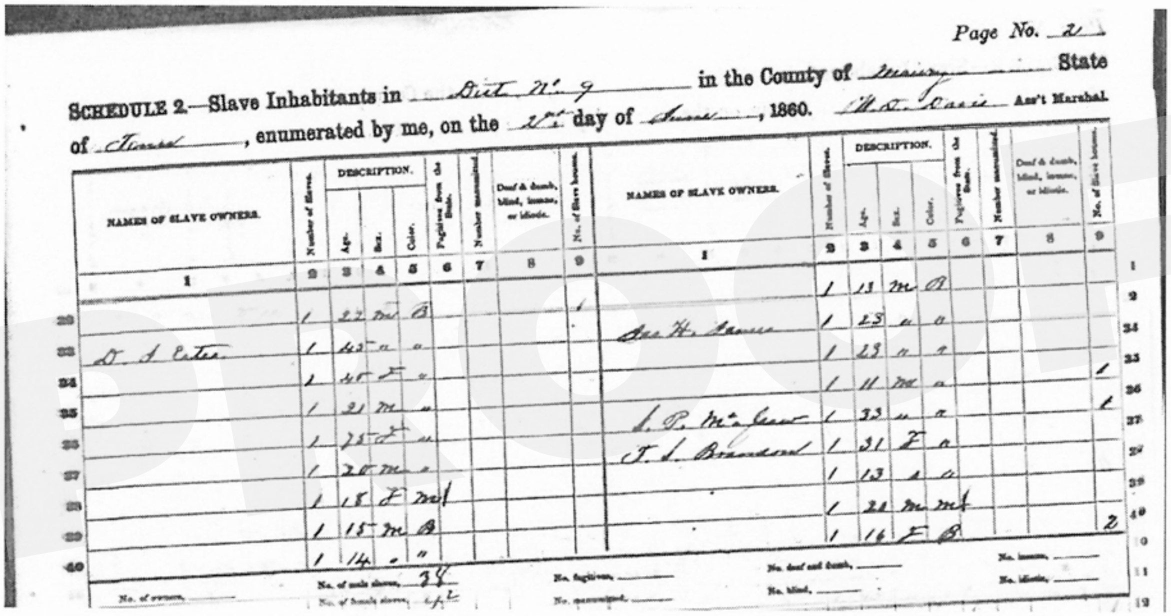


Rufus Estes was born a slave in Maury County in the year 1857. He is widely considered to be the first African-American chef in this country to publish his own cookbook. *Good things to Eat*, originally published in 1911, has now been republished by Dover Publications and is available from sources such as Amazon, with 591 recipes developed from Estes's years preparing food for a broad range of patrons.


GOOD THINGS TO EAT
As Suggested By
RUFUS
RUFUS ESTES
Rufus Estes'
Good Things to Eat
The First Cookbook by an African-American Chef

Left, the original cover; right, the book as it is available today

Some of what we know about the life of Rufus Estes comes from his own writings, a short opening in the book entitled, "A Sketch of My Life." His mother was the property of D.J. Estes, with Rufus born as the youngest of nine children, seven boys, and two girls.



Page No. 2

SCHEDULE 2.—Slave Inhabitants in Dist. No 9 in the County of Maury State of Tenn, enumerated by me, on the 21st day of June, 1860. W. D. Davis Ass't Marshal.

NAMES OF SLAVE OWNERS.	Number of Slaves.	DESCRIPTION. Age.	Sex.	Color.	Fugitives from the State.	Number manumitted.	Deaf & dumb, blind, insane, or idiotic.	No. of Slave houses.
1	2	3	4	5	6	7	8	9
	1	22	m	B				1
D. J. Estes	1	45	"	"				
	1	40	F	"				
	1	21	m	"				
	1	75	F	"				
	1	20	m	"				
	1	18	F	mu				
	1	15	m	B				
	1	14	"	"				

NAMES OF SLAVE OWNERS.	Number of Slaves.	DESCRIPTION. Age.	Sex.	Color.	Fugitives from the State.	Number manumitted.	Deaf & dumb, blind, insane, or idiotic.	No. of Slave houses.
1	2	3	4	5	6	7	8	9
	1	13	m	B				
Geo. H. [illegible]	1	28	"	"				
	1	23	"	"				1
	1	11	m	"				1
S. P. McGaw	1	33	"	"				
T. J. Brandon	1	31	F	"				
	1	13	"	"				
	1	21	m	mu				
	1	16	F	B				2

No. of owners, ______ No. of male slaves, 38 No. of female slaves, [illegible] No. fugitives, ______ No. manumitted, ______ No. deaf and dumb, ______ No. blind, ______ No. insane, ______ No. idiotic, ______ his own writings, a short opening in the book entitled, “A Sketch of My Life.” His mother was the property of D.J. Estes, with Rufus born as the youngest of nine children, seven boys, and two girls. When the war started, Estes remembers male slaves all across the region running away to join the Union Army, including his two older brothers. “This left us little folks to carry the burdens. At the age of five I had to carry water from a spring about a quarter mile from the house, drive cows to and from the pastures, mind the calves…” Both of his brothers were killed during the war, “a fact that wrecked my mother’s health,” Estes remembered. When the war was over they moved to Nashville to live with his grandmother, and Estes began working at a variety of jobs to support the family, receiving $2 a month for milking the cows of a neighbor, another twenty-five cents a month for delivering hot meals to laborers in the fields. At the age of sixteen, Estes found work as a cook’s assistant at the prestigious Hemphill Restaurant in Nashville, known for its European-style gourmet cuisine. In 1881, he moved to Chicago, becoming the chief line cook for a respected French restaurant. This expanded the breadth of his recipes to include all manner of sauces, to which an entire chapter of the book is dedicated. When he turned twenty-six in 1883, Estes took employment with the Pullman Company, known for its luxury dining cars. Those with extreme wealth would purchase a Pullman “palace car,” a private lounge representing the state of the art in travel at the time. During his tenure, Estes personally attended to U.S Presidents, a Spanish princess, and a variety of celebrities. In 1897, Estes became in charge of the private car for the owner of one of the largest railroads, staying with the car as it changed hands over 10 years. After many years of constant travel, he returned to work in Chicago as the corporate chef at the Illinois Steel Company. Then, tired of the cold winters, Estes joined a number of former Pullman employees moving to Los Angeles, where he continued to work as a chef until retirement in 1937, followed by his subsequent death in 1938. Encouraged to preserve and share his recipes, Estes published Good Things to Eat, a unique collection of southern cooking, French flavor, tempered by the influence of railcar kitchens, where space and ingredients were often limited. Rather than an exact and measured list of ingredients, the recipes are taught as if to a cook who brings their experience and knowledge to the task of preparation. From soups to soufflés, traditional meats and wild game, pies, pastries, frozen desserts, and much more, Good Things to Eat offers a glimpse of the past, with flavors that stand the test of time. “One of the pleasures in life to the normal man is good eating,” Estes

State records listing the slaves of D.J. Estes

When the war started, Estes remembers male slaves all across the region running away to join the Union Army, including his two older brothers. "This left us little folks to carry the burdens. At the age of five I had to carry water from a spring about a quarter mile from the house, drive cows to and from the pastures, mind the calves…"

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RENOWNED CITIZENS

Nationally Known Black Maury Countians

Rufus Estes,
Cookbook Author

Andrew Benny Frierson
Opera Singer

Lyman T. Johnson, Educator and Civil Rights Activist

Lyman Johnson was born in Columbia in1906 and died in Louisville, Kentucky in 1997. In 1949, he successfully challenged Kentucky's Day Law, which blocked black students and white students from attending the same school. His win in court made it possible for African American students to attend the University of Kentucky.

He continued to work for the desegregation and integration of neighborhoods, swimming pools, schools, and restaurants in Louisville and throughout Kentucky.

In 1980 Lyman T. Johnson Middle School was named after him. In 2015 Lyman T. Johnson Hall dormitory was named for him at the University of Kentucky.

Wade Hall, Professor Emeritus and former Chair of the English Department of Bellarmine University, wrote a biography of Johnson titled *The Rest of the Dream: The Black Odyssey of*

Rear Admiral Stephen D. Barnett is a native of Columbia and an alumnus of Tennessee State University, where he received a B.S in Mechanical Engineering, and Troy State University, where he earned his MBA in 1991.

At sea, Barnett reported to Patrol Squadron (VP) 46 stationed at Naval Air Station (NAS) Widbey Island, Washington, as a naval flight officer. He has also served as a department head for VP-5 stationed at NAS Jacksonville, Florida. As commanding officer of VP-47 stationed at Kaneohe, Hawaii, he led the squadron on a simultaneous deployment to Japan and Iraq, executing more than 250 missions in support of Operation Iraqi Freedom. During his tour, the squadron completed more than 950 sorties comprising 5,000 hours.

His assignments ashore include serving as a detailer at the Bureau of Naval Personnel, directing the assignments of more than 1,000 naval aviators; naval flight officer instructor for VP-30, NAS Jacksonville; assistant Joint Requirements Oversight Council Secretariat, assisting in the evaluation and development of joint force requirements on the Joint Chiefs of Staff.

Barnett served as senior program analyst for Chief of Naval Operations, monitored naval avation's $137 billion annual budget, and served as deputy executive assistant to the Vice Chief of Naval Operations. Additional assignments include deputy director of the Resource Management Division for the Chief of Naval Operations; commanding officer of Naval Base Coronado, California, and later as chief of staff for Commander, Navy Region Southeast and Commander, Navy Installations Command. He assumed duties as Commander, Navy Region Northwest in March 2020.

Stephen Barnett

Edmund Kelley

Margaret Warfield

Lyman Johnson, which mentions Mrs. Melinda Frierson, Sam Howell, Miss Willie Harlem, Miss Norvella Brown, and Miss Beatrice Gordon.

Lyman T. Johnson
NBC News Story

Flournoy Eakin Miller, Entertainer, writer, and producer

Flournoy Eakin Miller, sometimes credited as **F. E. Miller**, was an American entertainer, actor, lyricist, producer and playwright. Between about 1905 and 1932 he performed as one half of a popular comic duo on vaudeville and was widely recognized for his work in bringing to the forefront African American musical theater on Broadway.

Best known for his work on the production *Shuffle Along* (1921), he went to write and perform in several all-black movies between the 1930s and 1950s.

Flournoy Miller
IMDB Listing

Reverend Jermain Wesley Loguen
The Underground Railroad King

Sandra Seaton
Playwright

Stephen D. Barnett
Rear Admiral, United States Navy

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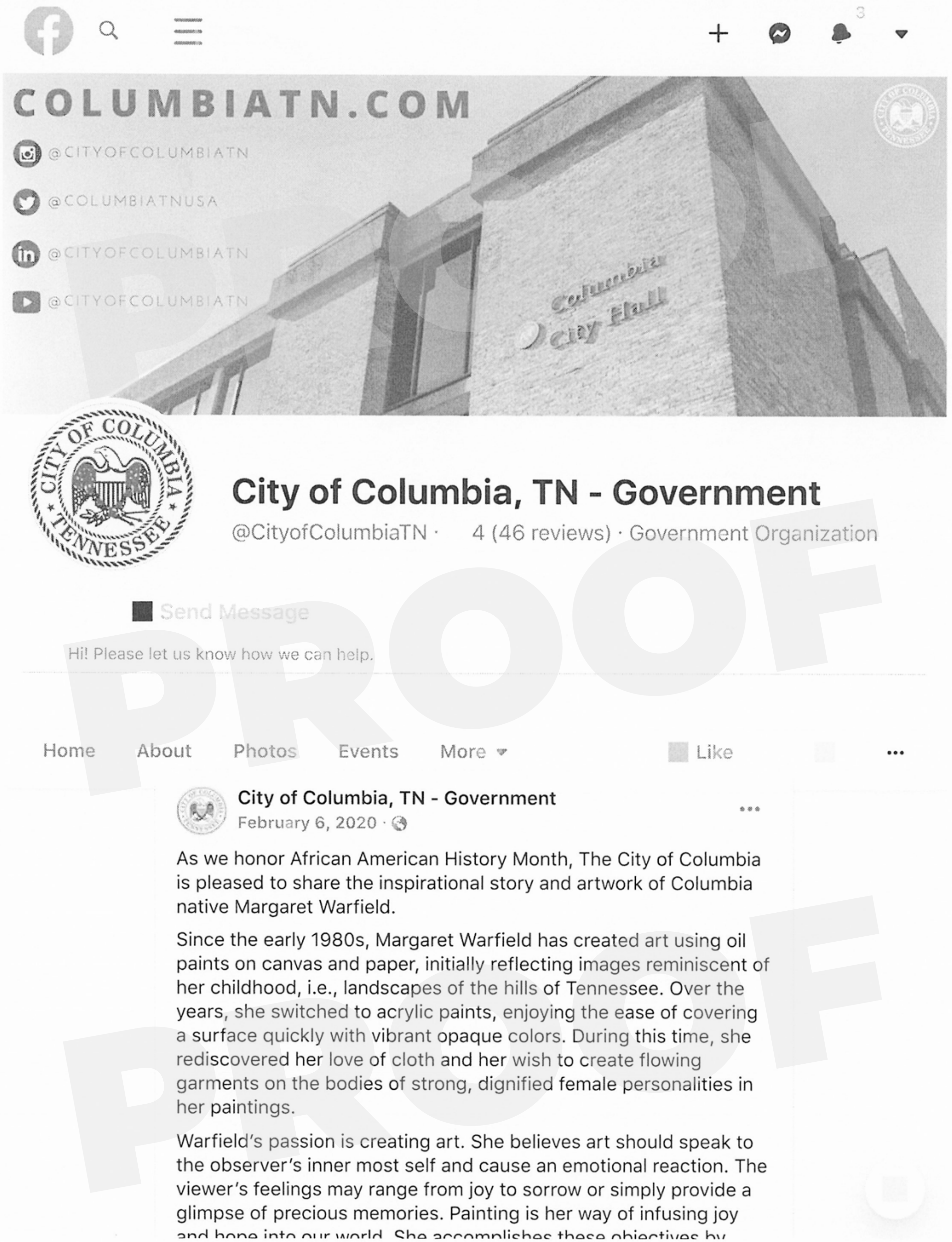
wrote in Good Things to Eat, “and if it be true that real happiness consists in making others happy, the author can at least feel a sense of gratification in the thought that his attempts to satisfy the cravings of the inner man have not been wholly unappreciated by the many that he has had the pleasure of serving — some of whom are now his staunchest friends.”

Sandra Seaton

Sandra Seaton is a playwright and librettist. Her plays have been performed throughout the country and her libretto for the opera From the Diary of Sally Hemings, with music by composer William Bolcom, has been performed at Carnegie Hall and the Kennedy Center. Seaton was born in Columbia, Tennessee to Hattye Mary Evans and Albert Sampson Browne, Jr. in the same house where her mother and grandmother were born and where Thurgood Marshall was brought for his evening meals. Her plays The Bridge Party and The Will combine fictional elements with historical events from Columbia. The Bridge Party, the first of Sandra Seaton’s twelve plays, portrays a group of black women at their weekly bridge game. Inspired by the true story of the lynching of 17-year-old Cordie Cheek and oral histories about the Columbia Race Resistance, the play dramatizes the ways in which these women deal with the racism of their era, while still maintaining their dignity and self-worth. Ruby Dee starred in a 1998 performance. Seaton’s play The Will, about a Columbia family during Reconstruction, is based on the lives of Seaton’s great-great-grandfather Cyrus Webster and his wife Eliza, who, with her parents, Annie and Dempsey Cherry, helped found Mt. Lebanon Missionary Baptist Church in 1843. In The Will, the Webster sons return from service in the Union army expecting to be treated as full citizens but find that victory at home is more elusive than victory on the battlefield. Seaton’s other works include King: A Reflection on the Life of Dr. Martin Luther King, Jr. with spirituals sung by tenor George Shirley. In January 2020 the opera Night Trip, Sandra Seaton’s collaboration with composer Carlos Simon, about a young woman’s journey to Tennessee to visit her relatives, premiered at the Kennedy Center. Seaton received her master of arts degree in creative writing from Michigan State University and was a professor of English, Creative Writing, and African-American Literature at Central Michigan University.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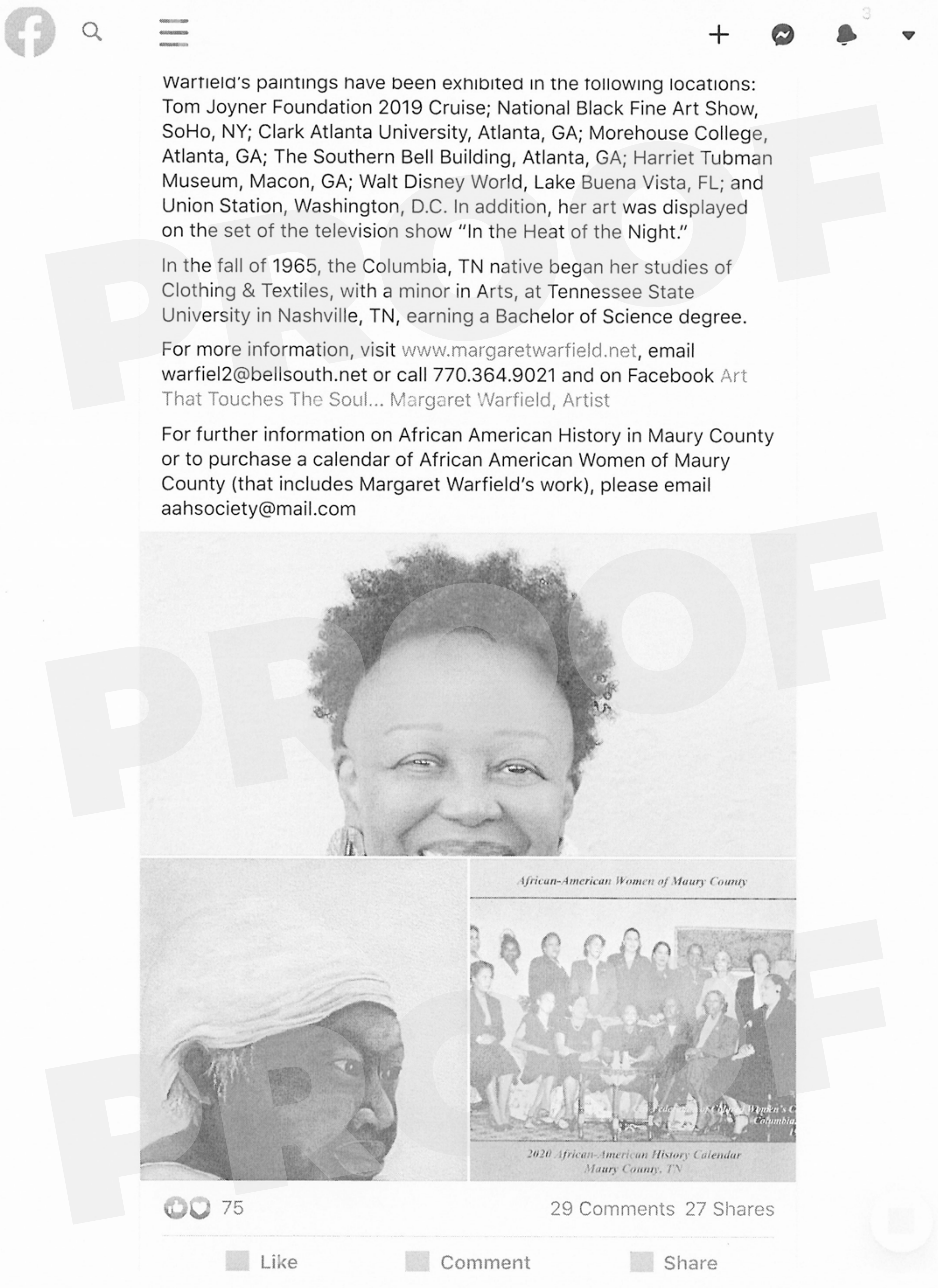
City of Columbia, TN - Government

February 6, 2020 ·

As we honor African American History Month, The City of Columbia is pleased to share the inspirational story and artwork of Columbia native Margaret Warfield.

Since the early 1980s, Margaret Warfield has created art using oil paints on canvas and paper, initially reflecting images reminiscent of her childhood, i.e., landscapes of the hills of Tennessee. Over the years, she switched to acrylic paints, enjoying the ease of covering a surface quickly with vibrant opaque colors. During this time, she rediscovered her love of cloth and her wish to create flowing garments on the bodies of strong, dignified female personalities in her paintings.

Warfield's passion is creating art. She believes art should speak to the observer's inner most self and cause an emotional reaction. The viewer's feelings may range from joy to sorrow or simply provide a glimpse of precious memories. Painting is her way of infusing joy and hope into our world. She accomplishes these objectives by



Warfield's paintings have been exhibited in the following locations: Tom Joyner Foundation 2019 Cruise; National Black Fine Art Show, SoHo, NY; Clark Atlanta University, Atlanta, GA; Morehouse College, Atlanta, GA; The Southern Bell Building, Atlanta, GA; Harriet Tubman Museum, Macon, GA; Walt Disney World, Lake Buena Vista, FL; and Union Station, Washington, D.C. In addition, her art was displayed on the set of the television show "In the Heat of the Night."

In the fall of 1965, the Columbia, TN native began her studies of Clothing & Textiles, with a minor in Arts, at Tennessee State University in Nashville, TN, earning a Bachelor of Science degree.

For more information, visit www.margaretwarfield.net, email warfiel2@bellsouth.net or call 770.364.9021 and on Facebook Art That Touches The Soul... Margaret Warfield, Artist

For further information on African American History in Maury County or to purchase a calendar of African American Women of Maury County (that includes Margaret Warfield's work), please email aahsociety@mail.com

African-American Women of Maury County
2020 African-American History Calendar
Maury County, TN
75
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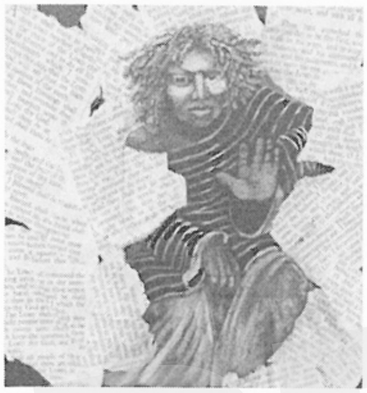

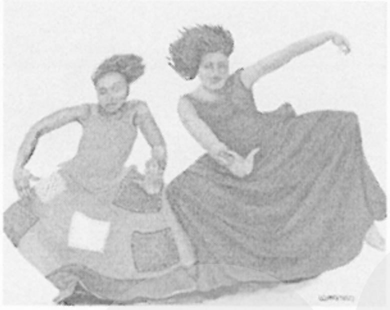

Margaret Warfield is a graduate of Tennessee State University with a degree in Clothing and Textiles and a minor in Fine Art. Margaret expresses her love of brilliant colors and flowing fabrics by draping figures in motion with colorful acrylic paint.

As a young woman. Warfield`s paintings reflected images reminiscent of her childhood, landscapes of the Tennessee hills. As she matured, she began to explore facets of life contributing to the woman artist she would become. This included African culture, where she reconnected artistically with a heritage rich in color, fabric, and texture. Margaret has come full circle as an artist, working not only with acrylic paint on canvas, but also with fabric and clay. She has a family of dolls, "The Collective," each with its own movement and life, from playing jacks to shopping for groceries. She forms figures and colorful masks of clay, makes a line of clothing adorned with her art, a line of jewelry made of polymer clay, and creates accessories for life from fabric and beads.
Margaret's paintings have adorned the cover of a college textbook on the psychology of women, a poster for national Black Heritage, as the invitation and program for the annual awards banquet for N.O.W. and on the cover of a book of poetry, written by Margaret and a friend, Angela Smith, entitled "Changing, Recognizing the New You." Her work has been exhibited at Epcot Center in Disneyworld, the Bell South Corporate Office in Atlanta, Clark University, Morehouse College, Harriet Tubman Museum, Macon, Union Station, Washington DC. Emory University. Oxford Campus, and The Martin Luther King Library, Atlanta, among others.

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Betty Booker Parks

Tennessee Sports Hall of Fame, 2005

Hampshire Tennessee's star basketball forward, 5 foot 5 inch Betty Booker Parks, made All-State in high school, and was the leading scorer during her time at Memphis State. She was the first woman to receive an athletic scholarship at the college, and in 1985 was inducted into the Memphis State University Hall of Fame. After college Betty went on to play for several professional teams, finishing her career working in education.

Eddie Pye

Major League Baseball Player

Major League Baseball Infielder for the Los Angeles Dodgers

Born in Columbia in 1967 and attended high school at Columbia Central, playing on the school's football, basketball and baseball teams. Pye went on to play shortstop during his four years at Middle Tennessee University (MTSU).

At the age of 21, Pye was drafted by the Los Angeles Dodgers in 1988, playing 614 minor league games before walking on to the field to play his first professional game in June of 1994. Pye served as an infielder, manning the positions of second base, shortstop, and third base over two seasons. His major league career was short, playing his final game just a year later in May 1995.

Returning to Tennessee, Pye lives in Murfreesboro, serving as an umpire for the nonprofit Tennessee Secondary School Athletic Association.

Moses McKissack

West African Ashanti Tribesman, a Slave in Maury County

Moses McKissack was born free, of the West African Ashanti tribe in 1790. Brought to America, he became the property of William McKissack of North Carolina, who moved to Maury County, Tennessee in 1830. While still in North Carolina, Moses McKissack married a Cherokee woman and together they had 14 children.

William McKissick operated kilns that produced the bricks used to build several of Maury County's antebellum homes, including Rippavilla, a gift to his daughter.

Moses McKissack learned the brick trade working at the yard in Spring Hill. According to family records, at some point William McKissack gave Moses his freedom, and Moses was able to sell bricks to earn a living. Over the years, he grew in skill to become a builder much in demand. Moses died in 1865, and unfortunately was not able to experience the end of slavery for his people.

After the war, his ninth son, Gabriel Moses McKissack, moved south to Pulaski in Giles County, where he was able to find work using the skills he had learned from his father. The lineage continued, passing down those same abilities generation after generation.

In 1890, Moses McKissack, III worked in a Giles County shop where he learned to draw plans for construction. After many years of working for white firms in the area, in 1905 he moved to Nashville to start his own architect and construction company.

Within a few years, he was hired to design the dean's residence at Vanderbilt University. A commission to design the Carnegie Library at Fisk University soon followed, a building now listed on the National Register of Historic Places.

Today the highly respected firm of McKissack and McKissack is based in Washington D.C., where it is still managed by the female descendants of the original Moses McKissack. The company website can be found at https://www.mckinc.com/.

Yollette Jones
Professor and Administrator, Vanderbilt University

Yollette Trigg Jones is a native of Columbia, Tennessee. She earned the A.B., M.A., and Ph.D. degrees from Duke University, with concentrations in African American history and 20th century United States history. Dr. Jones has taught classes in both areas since coming to Vanderbilt in 1991. She has served in several areas of university administration, including the Arts and Science Deans Office and the Provosts Office. She is married to William T. Donnell, Sr.; they have two children, Bill Donnell Jr., and Paige Donnell.

Bill Hall

Annie Hardison

Kristi Martin

Christina Martin

Jo Ann McClellan

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Julius Blair
Black Business Leader

"There will be no more social lynchings, Sheriff."
With those words, Julius Blair, Black business leader in Columbia, Tennessee, tossed down the gauntlet to the white racists of Columbia and the state of Tennessee. What had begun as a minor incident had become a major event due to the behavior of a racist white mob gathered at the Maury County Courthouse.

The Courthouse faced the Black business section of town. Within 24 hours more than a thousand armed members of the Tennessee Highway Patrol and National Guard faced the Bottom, as the area was called. Within hours the ragtag group of Black men on roofs armed with hunting rifles and revolvers were overcome and the Bottom was vandalized and looted. The Bottom was destroyed and its remains now stand as a sad monument to racism.

The arrest of Black men, including Julius Blair, prompted the NAACP to send a young lawyer, Thurgood Marshall, to aid in their defense. Marshall was kidnapped by a mob but released. The incident now known as the Columbia Black Resistance of 1946, was reported through the country, and Blair's words, "There will be no more social lynchings, Sheriff," helped spark the Civil Rights Movement.

Julius Blair was born the son of slaves in a cabin in rural Maury County. To seek work to help his family, he made his way to Columbia at the age of 12 and became a shoeshine boy. He had little education, but he expanded his operation into a barber shop and soon opened his own barber shop, catering to white customers on the Columbia Square.

Blair later opened another shop in Mt. Pleasant when the phosphate industry brought jobs to Black men. His business continued to expand until he was known as an important businessman operating his own drugstore and poolroom. He was married to Louvenia Wilkins and had two sons, Saul and Charlie. He died in 1962 and is buried in Rosemount Cemetery.

Edmund Kelley
First Black Baptist Minister in Tennessee

Levi Kennedy

Isaiah Ghoulson

Maury County Colored Hospital

A.J. Armstrong, founder and administrator
Albert Wright
J.H. Sanders
Charles E. Jones
J.H. Kelly
Rev. W.H. Lamphrey
W.L. Brown
Dr. D.B. Boud
Dr. B.F. Davis
Dr. C. O. Hunter
Bertha Secret, administrator
Mrs. W.A. Armstrong, trustee
J. Thomas Carruthers, trustee
Mrs. Wesley Taylor, trustee
G.A. Newbern, trustee
Mariah Glenn, trustee
Mrs. Scottie Brown, trustee

Friends and Neighbors

Betty Booker-Parks

Mozella Brown-Brooks

William Henry Evans

The Family of Will Evans

Revis Harris

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Ruth Evelyn Harwell

Elias Long

A.J. Morton & Sons Funeral Home

Bishop Charlene Ogilvie

Dick Porter

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Cultural Contributions

The Arts

Mozella Brooks Browne, poet
Andrew Benny Frierson, opera singer and performer, educator
Cecil Gant, blues musician
Lorraine Hansberry, playwright
Etta Graham Haygood, visual artist
William Dempsey Kelly, author
Prof. John H. Kelley, author
Flournoy E. Miller, writer, performer, producer
Irvin C. Miller, writer, performer, producer
Quintard G. Miller, journalist, performer, producer
Roger Smith, artist, carver
Sandra Seaton, playwright, librettist

Councilmen

Ronald V. Ryan, elected to the Columbia City Council from 1984-1991

Educators

Amanda Arnell
Agnes Braden
Albert Sampson Browne, Jr.
Albert Sampson Browne, Sr. –Principal
Mozella Brooks Browne
Cyrus Jerome Browne
Annie Lee Bugg
Wanda Dunn
Ellen Evans

Emma Louise Evans
Andrew Benny Frierson, opera singer and performer, educator
Miss Malinda Frierson
Miss Bea Gordon
Celestine Griffin
Miss Willie Harlem
Hattye Evans Harris
Ruth Evelyn Harwell
Camille Evans Howell
Frederick Randolph Howell
Mariah Howell
Samuel Howell
Theodora Howell
Ethel Ivory
Prof. Will Johnson
Prof. Robert Johnson
Pett Mae Davis Jones
Prof. John H. Kelley
Edward H. Kimes–Principal
Samuella Trotter Kimes
Alene Mitchell
Pauline Mitchell
Miss Queenie Moore
Betty Booker Parks, Tennessee Sports Hall of Fame, 2005, coach
Horace Oliver Porter–Principal
Mildred Sinsing Porter
Cyrus Webster
Bob White
Ruth Delores Whitaker
Susie Young

Funeral Homes and Morticians

A.J. Morton and Sons, East 8th Street, a historical marker
Baxter Brothers, 1105 East End St, Columbia, TN 38401
Roundtree, Napier and Oglivie, 115 Columbian Ave, Mt Pleasant, TN 38474
V.K. Ryan and Son, 300 E 7th St, Columbia, TN 38401

Historians

Willie Ann Harlan Armstrong

Cornelia Braden
JoAnn McClellan, Maury County Historian, Tennessee Tribune article
Sandra Seaton
The Maury County Historical Society

Journalists

Camille Evans Johnson

Media

Sarah Burroughs, president of the Burrell Communications Group

Military

Rear Admiral Stephen D. Barnett

Ministers and Churches

Charles O'Reilly Brown (Sandra Seaton's great grandfather)
Edmond Kelly, Baptist Minister
George Perry (Lorraine Hansberry's grandfather)
David Williams (Mt. Lebanon Baptist Church)

Physicians

Dr. Benjamin Franklin Davis (wife Pett Mae Davis Jones)
Dr. Donelson
Dr. Hawthorne
Dr. Ivory (wife Ethel Ivory)

Pop Culture

Sarina-Joi Crowe, musician and singer, two-time finalist on the popular TV show *American Idol*

Professional Sports

Betty Booker Parks, Tennessee Sports Hall of Fame, 2005
Eddie Pye, MLB Los Angeles Dodgers, 1994
McDonald Odgen, NFL Cleveland Browns, 1980-82
Jim Kelly, NFL Chicago Bears, 1972
Shaquille Mason
John Pointer, NFL Green Bay Packers, 1987

Other

Will Evans, sportsman and guide

Rufus Estes, chef and cookbook author

Moses McKissack, first in a lineage of building and architecture

Ruth E. Harwell, Educator

Ruth Harwell, long time educator and writer, was born in the community of Canaan, just outside of Mt. Pleasant, Tennessee. From kindergarten through the 8th grade, Ms. Harwell attended Canaan school, located right behind her current home and across the street from Canaan A.M.E. Church. It was one of the fifteen Rosenwald schools established in Maury County between 1917 and 1922. She then attended Clark Training School in Mt. Pleasant, graduating in 1944. Although she shined academically, her years was not without hardship. It was a mile's walk to the school bus stop, but all too often, the bus did not arrive. Discarded by white local school, it was in poor condition and prone to breaking down. On those occasions, Ruth, a determined student, would make the entire trek from home to school on foot. After Ms. Harwell received her B.S. in education, she returned to Mt. Pleasant, where she taught grades 1st-4th in a two-room schoolhouse in the Sandy Hook community. Her lifelong commitment to excellence in a full display, she continued her education with a master's degree in special education from Tennessee State University. For the next 31 years, Ruth Harwell taught 2nd grade at Clark, Hay Long, and Mt. Pleasant Elementary Schools. Following her retirement from teaching, she worked for 10 additional years as a florist. The original Canaan schoolhouse Ruth attended as a child, burned down in 2020.

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Stephen D. Barnett

Stephen D. Barnett is a native of Columbia and an alumnus of Tennessee State University, where he received a B.S in Mechanical Engineering, and Troy State University, where he earned his MBA in 1991.

At sea, Barnett reported to Patrol Squadron (VP) 46 stationed at Naval Air Station (NAS) Widbey Island, Washington, as a naval flight officer. He has also served as a department head for VP-5 stationed at NAS Jacksonville, Florida. As commanding officer of VP-47 stationed at Kaneohe, Hawaii, he led the squadron on a simultaneous deployment to Japan and Iraq, executing more than 250 missions in support of Operation Iraqi Freedom. During his tour, the squadron completed more than 950 sorties comprising 5,000 hours.

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NOTED CITIZENS AND FAMILIES

THE CHAVERS FAMILY   FUNERAL DIRECTRS

DOROTHY V. OLIVER COMMUNITY LEADER AND NOTED VOCALIST

HARLAN FAMILY. MATRIARCH MIAMI P HARLAN OF MACEDONIA

FAMILY OF CORDIE CHEEK

THE COOPER FAMILY OF BOOKER RIDGE

THE KENNEDY FAMILY OF KETTLE MILLS

THE FRIERSON FAMILY OF CROSS BRIDGES

THE MCKISSICK FAMILY OG SPRING HILL

THE PILLOW FAMILY OF BOKER RIDGE

THE HARWELL FAMILY OF CANNAN

INTEGRATION TO 2024

MAURY COUNTY TENNESSEE

The Daily Herald.

EDUCATION

How to say goodbye: McDowell student who led integration in Maury County returns to closing campus

Mike Christen
The Daily Herald

Published 8:00 p.m. CT May 13, 2021 | Updated 12:43 p.m. CT May 15, 2021

Editor's Note: This story is the first in a series regarding the closure of historic McDowell Elementary School in the heart of Columbia and it's impact on the community. Pick up The Daily Herald's Sunday edition to learn more.

As Dr. Rose Ogilvie-McClain walked through the halls of McDowell Elementary School, memories came rushing back.

Even though she now serves as interim principal of Columbia Central High School just two miles away, it was the first time she had stepped foot inside the school district's oldest building in years.

The first time Ogilvie-McClain ever stepped on campus, she made history as the first Black student to integrate in Maury County Public Schools, a day etched in her mind.

The 64-year-old described the return as overwhelming.

The campus is in its final days as an operating school, following the school board's decision to close the building because of the high cost of repairs - $5 million - necessary to keep the campus open for at least one more year.

More: MCPS Board Chair: 'A lot of people have been set up for disappointment'

More: MCPS: School board votes to move forward with closure of McDowell Elementary School

The decision ended a decade-long debate about the future of the school. The ongoing debate three years ago included a plan to rebuild the campus after parents, students and teachers pleaded for the school board to repair the aging facility.

Basic plans for a new McDowell school included a $40 million funding plan to repair and renovate both McDowell and Spring Hill High School, but ultimately the proposal failed to gain approval from the Maury County Commission.

More: School board approves concept for new McDowell Elementary

More: Community seeks answers for McDowell Elementary School

PROOF

Hard to say goodbye

During her visit to the campus last week, she returned to the school's playground where she remembered being terrified to climb the steel jungle gym, which still stands today. She recalled that instead of hesitating, she climbed the bars and carried herself across the tall threshold, proving herself to her fellow classmates.

"I felt something come over me," Ogilvie-McClain said. "I am at the end of this road, and I don't want it to end. My heart does not want to say goodbye. I think back over the years, so many of our friends have gone but God had left me for a purpose. They can never replace this building."

PROOF

Fifty-seven years earlier, Ogilvie-McClain, then an ambitious 8-year-old third-grade student, she had one thing on her mind that first day — finally having access to high quality books to satisfy her insatiable thirst for reading and learning.

Her early focus on education never dwindled and set the course for her ongoing 30-plus year career in the field of education.

Making history for the second time

After studying at McDowell, Ogilvie-McClain continued through the school system.

PROOF

Propelled by her love of books and learning, she returned to work in the district in 1978, launching her career in education. For 13 years, she taught and served as a school counselor at Whitthorne Middle School before taking an administrative role at Columbia Central High School, where she has served for the past 26 years.

The Daily Herald.

NEWS

Check out these African American artists this month at Visit Columbia Welcome Center

Jay Powell The Daily Herald

Published 9:00 p.m. CT Feb. 3, 2022

The city kicked off Black History Month by debuting a new art exhibit at the Visit Columbia Welcome Center, which features multiple works by two local Black artists.

The art display, featuring works by Dr. Morgan Hines and Brad Anderson, will be on display throughout February.

The art pieces will also be available for purchase through the artists directly.

Hines, a New York native with nearly 50 years of experience in dentistry, said his love of art began as a child by playing with clay, and that his brother's influence eventually led to a love of drawing, painting and sculpting.

Clarksville Black History Month: Rev. Wilbur Nathan Daniel

His passion for art also led him to create what he calls "multidirectionalism," a one-directional piece of art that can be observed from several directions. Two-dimensional art can also become multidirectional by rotating it in different directions, with each rotation giving the observer a new way to perceive it.

“My artwork is created in such a way to afford the observer many directions to view,” Hines said.

Hines is also the founder and coach of Columbia Boxing Club, where he has worked and trained young fighters for more than 45 years.

Anderson, a Columbia native, also discovered his love of art as a child. In a press release, he stated that his beginnings were rooted in a situation where he was "bothering one of his sisters so much that she gave him some paper and crayons telling him to draw something."

MAURY COUNTY — In 2023, the African American Heritage Society of Maury County shared some aspect of African American history with the public each month.

Some projects were sponsored by the Society and others were collaborations with other institutions, such as Fisk University, the History Department at Columbia State Community College, Maury County Archives, Maury County Public Library, Smithsonian Institution, St. Peter's Episcopal Church and the Tennessee State Museum.

Because the Society was selected to host the Smithsonian Museum on Main Street Exhibit, "Voices and Votes: Democracy in America," this theme was selected for the quarterly lecture series; and "Voices of Maury County" was the theme of the 2023 African American history calendar which included African American of Maury County who promoted democracy.

"Education in Maury County: The African American Experience" exhibit was displayed at the Maury County Library. (Left) Latoya Davis and Jackie Burkee tour the exhibit in Columbia, TN..

Our year started the release of the 2023 calendar and the Quarterly Lecture Series with Thomas Price, Director of the Maury County Archives, followed by Zacharie Kinslow, Executive Director of the Clement Railroad Hotel Museum, and Lea Williams, Professor of History at Tennessee State University in April, and July, respectively.

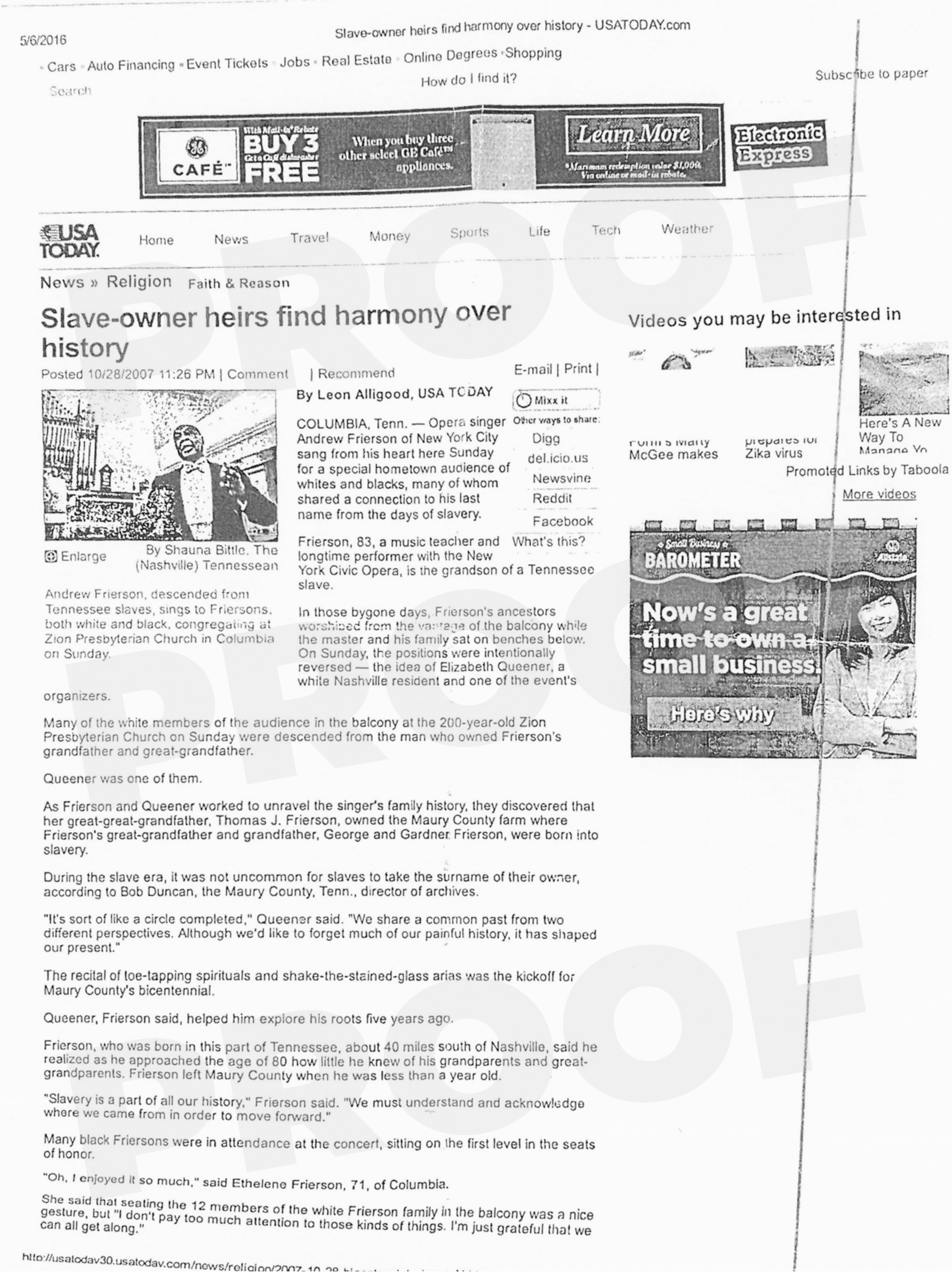
In October, the last lecture in this series, a panel of former educators, Dr. Rose McClain, Ms. Anntonette Angus-Hardison, Ms. Verlene Jones; and a former member of the Maury County School Board, Rev. Barry Cox, discussed their experiences in the Maury County School System before and after integration.

The Society participated in several community outreach projects. In addition to participating in Black History Programs, the Society's new exhibition, "Education in Maury County: The African American Experience" was on display at the Maury County Public Library in February and March.

In May, as a part of the Whitsunday celebration, the St. Peter's Episcopal Church hosted a luncheon fundraiser for the Society. In November, the Society participated in the marker dedication ceremony at the historic Mt. Nebo Methodist Church Cemetery on Brown Hollow Road.

"Voices and Votes: Citizens of Maury County" exhibit was displayed at Fisk University.

In June, we participated the Juneteenth Celebration at the Tennessee State Museum.



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Slave-owner heirs find harmony over history

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Enlarge

By Shauna Bittle, The (Nashville) Tennessean

Andrew Frierson, descended from Tennessee slaves, sings to Friersons, both white and black, congregating at Zion Presbyterian Church in Columbia on Sunday.

By Leon Alligood, USA TODAY

COLUMBIA, Tenn. — Opera singer Andrew Frierson of New York City sang from his heart here Sunday for a special hometown audience of whites and blacks, many of whom shared a connection to his last name from the days of slavery.

Frierson, 83, a music teacher and longtime performer with the New York Civic Opera, is the grandson of a Tennessee slave.

In those bygone days, Frierson's ancestors worshiped from the vantage of the balcony while the master and his family sat on benches below. On Sunday, the positions were intentionally reversed — the idea of Elizabeth Queener, a white Nashville resident and one of the event's organizers.

Many of the white members of the audience in the balcony at the 200-year-old Zion Presbyterian Church on Sunday were descended from the man who owned Frierson's grandfather and great-grandfather.

Queener was one of them.

As Frierson and Queener worked to unravel the singer's family history, they discovered that her great-great-grandfather, Thomas J. Frierson, owned the Maury County farm where Frierson's great-grandfather and grandfather, George and Gardner Frierson, were born into slavery.

During the slave era, it was not uncommon for slaves to take the surname of their owner, according to Bob Duncan, the Maury County, Tenn., director of archives.

"It's sort of like a circle completed," Queener said. "We share a common past from two different perspectives. Although we'd like to forget much of our painful history, it has shaped our present."

The recital of toe-tapping spirituals and shake-the-stained-glass arias was the kickoff for Maury County's bicentennial.

Queener, Frierson said, helped him explore his roots five years ago.

Frierson, who was born in this part of Tennessee, about 40 miles south of Nashville, said he realized as he approached the age of 80 how little he knew of his grandparents and great-grandparents. Frierson left Maury County when he was less than a year old.

"Slavery is a part of all our history," Frierson said. "We must understand and acknowledge where we came from in order to move forward."

Many black Friersons were in attendance at the concert, sitting on the first level in the seats of honor.

"Oh, I enjoyed it so much," said Ethelene Frierson, 71, of Columbia.

She said that seating the 12 members of the white Frierson family in the balcony was a nice gesture, but "I don't pay too much attention to those kinds of things. I'm just grateful that we can all get along."

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Maury County, Tennessee

Population of Maury County, Tennessee: Census 2010 and 2000 Interactive Map, Demographics, Statistics, Graphs, Quick Facts

CensusViewer

Compare population statistics about Maury County, TN by race, age, gender, Latino/Hispanic origin etc. CensusViewer delivers detailed demographics and population statistics from the 2010 Census, 2000 Census, American Community Survey (ACS), registered voter files, commercial data sources and more.

Experience breakthrough technology for census data discovery, population analysis and visualization over Bing Maps. Visually "fly over" a state, viewing in great detail the census blocks, census tracts, cities, counties and various political districts in your selection or "zoom down" to the street level to get demographic statistics and information about the population in an individual census block or census tract.

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2020 UNITED STATES CENSUS

WHITE 77,837	77.1% OF MAURY COUNTY RESIDENTS
BLACK 11,349	11.2 % OF MAURY COUNTY RESIDENTS
LATINO 7,660	7.6% OF MAURY COUNTY RESIDENTS

THE 185O UNITED STATES CENSUS REPORTED 50% OF THE MAURY COUNTY POPULATION WERE SLAVES

MAURY COUNTY
AFRICAN AMERICAN BLACK HISTORY

> BLACK OR AFRICAN AMERICAN POPULATION IN COLUMBIA, 2020

BLACK OR AFRICAN AMERICAN POPULATION IN COLUMBIA, 2020

Total Black Or African American population in Columbia, 2020

Total Population:	7,205
Male Population:	3,279
Female Population:	3,926

Median age of Black or African American in Columbia

Both sexes	32
Male	29
Female	34

Population of Black Or African American in households in Columbia

Total Population:	7,035
Male Population:	3,157
Under 5 years:	290
5 to 9 years:	272
10 to 14 years:	308
15 to 17 years:	172

The Daily Herald.

LOCAL

Fire flattens historic Black schoolhouse

MIKE CHRISTEN

Published 11:09 a.m. CT July 6, 2020

Maury County residents are mourning the loss of a single room schoolhouse of great historical significance and importance to the history of southern Middle Tennessee.

The Canaan School, located at 3046 Ashwood Road along Bigby Creek southwest of Columbia, burned to the ground early Sunday morning, leaving only a pile of ash where one of the last-standing examples of where young Black residents would receive their educations during the time of racial segregation once stood.

"It was a very important part of the history of that community and our county," Christa Martin, the vice mayor of Columbia told *The Daily Herald* on Sunday, after learning about the fire from a resident of the community near Mt. Pleasant. "It was a foundation of the Canaan community."

Residents of the region and the vice mayor shared concerns that the fire may have been a violent act of bigotry reflecting past acts of hatred.

"I'm just praying that it was a mechanical error or something else," Martin said. "Please God, do not let it be that some horrible person or persons have burned down this building. The people in that community, especially the three who worked on this forever to get it restored."

Maury County Sheriff Bucky Rowland said the scene remains under investigation by members of the department along with the Maury County Office of Emergency Management.

"Investigators at the scene have not determined anything," Rowland said Monday afternoon. "We have been waiting for it to cool down."

The charred remains of the schoolhouse continued to smolder into the afternoon.

In January of 1995, the Canaan AME Church located within sight of the old schoolhouse was damaged when three local men erected a cross and threw fire bombs into the basement kitchen-area of the church.

The act came at a time when more than three dozen churches with predominantly Black congregations were being destroyed and damaged in fires including another local church.

In the wake of the violence, Pastor Dennis Lawson and other church leaders joined forces to support each other, according to an archived report from the Nashville-based National Public Radio member station WPLN.

Lawson discussed the epidemic of violence in Washington, D.C. with President Clinton, Vice President Al Gore and members of the cabinet, according to the report.

The small schoolhouse constructed in the late 1920s was used by a single educator who would instruct students through the eighth grade using textbooks discarded by the county's white schools according to records from the Maury County African American Heritage Society.

"I was speechless," said Jo Ann Williams McClellan, the official historian of Maury County. "Any time we lose a historical structure, it is important. It had been well cared for and it was well maintained."

The school's construction, and others in the region like it, was partially funded by the Julius Rosenwald Fund, a philanthropic foundation that offered financial incentives to southern Black communities that offered financial incentives to southern black communities and states to improve education facilities for Black students.

"Rosenwald schools are very significant to the education of African Americans throughout the south," McClellan said.

She said there was a movement in the early 2000s to begin restoring the schools, with many having fallen into disrepair.

The schoolhouse was being used as a worship hall before the fire.

The Canaan School was one of several constructed between 1928 and 1929 under the Rural Building Fund Budget in southern Middle Tennessee.

Records show that the structure was funded by the state, county, a consolidation fund and the Rosenwald fund.

Restored in 1998, the school was owned by the Canaan AME Church as a worship hall and community center.

Ronald Watkins, 68, looked over the charred remains of the schoolhouse that he once attended as a student.

Watkins said he still remembers the lessons that he learned from Ms. Bettye Love inside the school before the school system was integrated.

On the hottest days Walker said he and his classmates would rest in crawl space between the floor of the schoolhouse and the earth below.

"This is where the whole community would gather here," Watkins said.

The school was a gathering place for Independence Day celebrations where sack races and other contests were held for local children.

His aunt, Ruth Harwell, also attended the school and now lives next door to the site.

"it is very depressing," she said. "It has been there so long. It is really sad to see it gone."

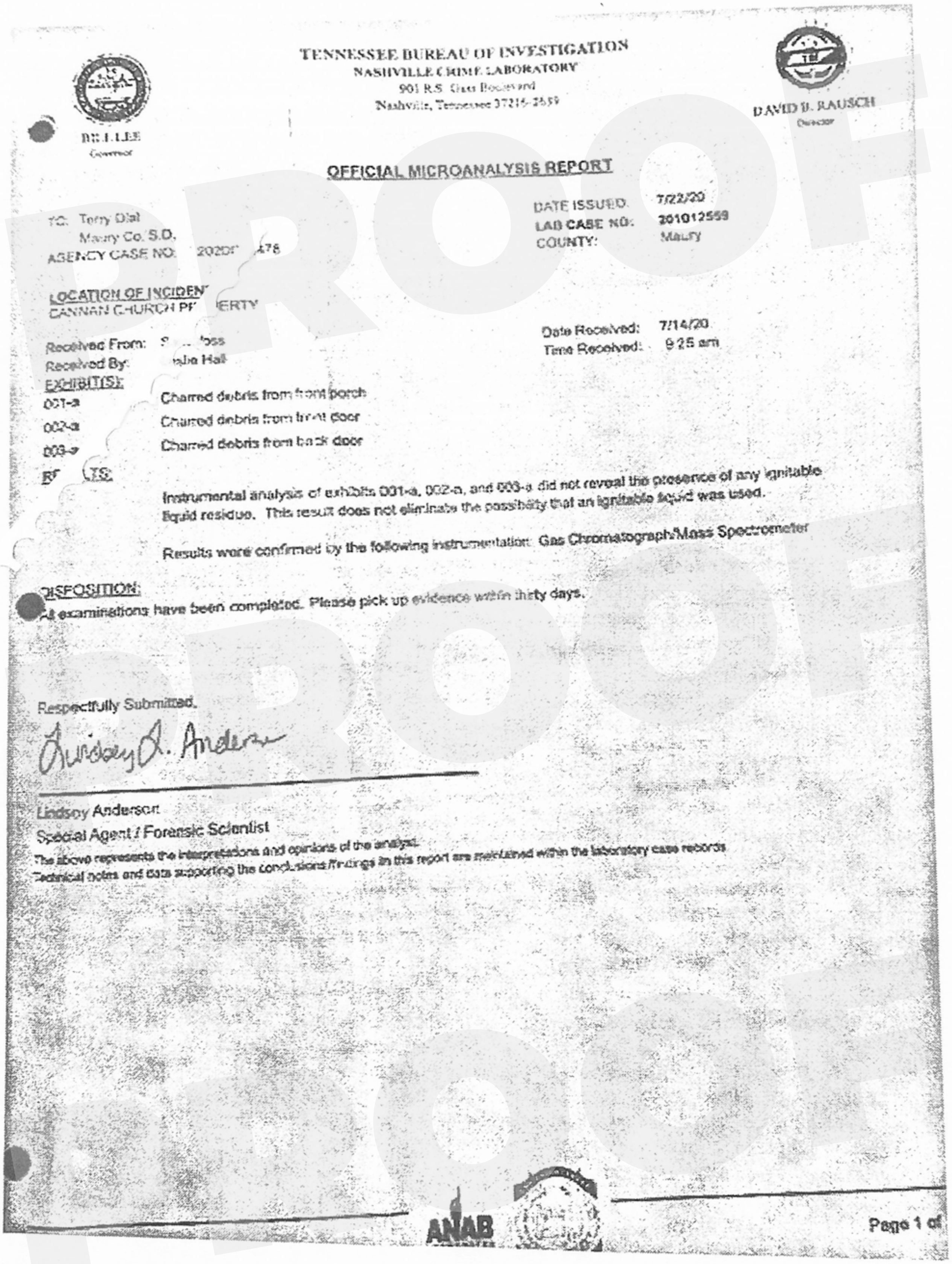
In the front yard of the school, Watkins said he and his fellow students would scramble to climb a well-oiled pole.

Whoever could reach the top first would be able to collect a $1 bill stamped to the top of the slippery wooden monolith.

"It is all over with now," Watkins said. "It is really hurtful to see that it is gone now."

Watkins said he is nearly certain that the fire started intentionally.

"It is a shame that people can't leave stuff alone," Watkins said. "Not knowing that someone set it on fire, it is in my heart that someone set it afire. There is too much stuff happening now."



TENNESSEE BUREAU OF INVESTIGATION
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BILL LEE
Governor

DAVID B. RAUSCH
Director

OFFICIAL MICROANALYSIS REPORT

TO: Terry Dial
Maury Co. S.D.
AGENCY CASE NO: 202D 478

DATE ISSUED: 7/22/20
LAB CASE NO: 201012559
COUNTY: Maury

LOCATION OF INCIDEN
CANNAN CHURCH PF ERTY

Received From: S oss
Received By: abe Hall

Date Received: 7/14/20
Time Received: 9:25 am

EXHIBIT(S):

001-a	Charred debris from front porch
002-a	Charred debris from fr nt door
003-a	Charred debris from back door

RE TS:

Instrumental analysis of exhibits 001-a, 002-a, and 003-a did not reveal the presence of any ignitable liquid residue. This result does not eliminate the possibility that an ignitable liquid was used.

Results were confirmed by the following instrumentation: Gas Chromatograph/Mass Spectrometer

DISPOSITION:
All examinations have been completed. Please pick up evidence within thirty days.

Respectfully Submitted,

Lindsey A. Anderson

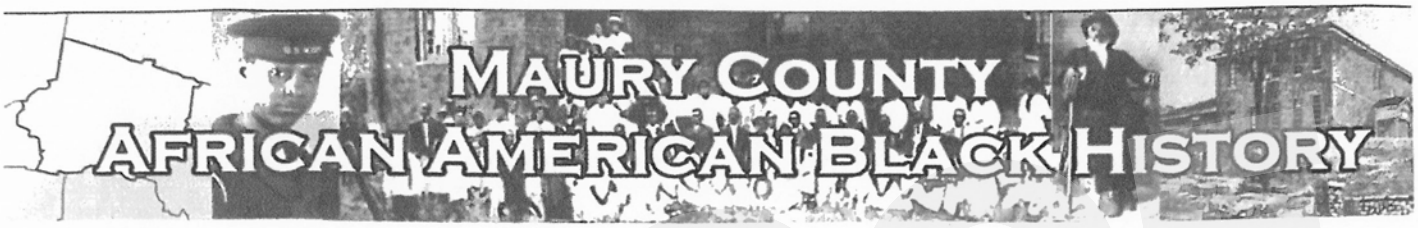
Lindsey Anderson
Special Agent / Forensic Scientist

The above represents the interpretations and opinions of the analyst.
Technical notes and data supporting the conclusions/findings in this report are maintained within the laboratory case records.

ANAB

Page 1 of

discuss whatever the community may ask.



> BLACK OR AFRICAN AMERICAN POPULATION IN COLUMBIA, 2020

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15 to 17 years:	172

NBCBLK

The grim history of the courthouse in Jason Aldean's new music video

The music video for Aldean's song "Try That in a Small Town" features the site of a Black teen's lynching in 1927.

Jason Aldean performs at the iHeartRadio Music Awards in Los Angeles on March 22, 2022.

Rich Fury / Getty Images file

July 20, 2023, 3:55 PM CDT

By Claretta Bellamy

ROBERT WILSON

MURDERED IN MAURY COUNTY COURTHOUSE

1924

ROBERT WILSON WAS ACCUSED OF RAPING A YOUNG WOMAN NAMED TWONEY. HE WAS TRIED IN THE MAURY COUNTY COURTHOUSE AND FAR LAACK OF EVIDENCE WAS ONLY GIVEN A LIGHT SENTENCE . THE GIRL'S BROTHER, DAVID (DACIE) TWONEY ENRAGED TOOK OUT A PISTOL FROM HIS COAT AND SHOT ROBERT WILSON WHO DIED FROM THE PISTL SHOT.

SO MANY MAURY COUNTY WHITE MEN RUSHED TO SIGN HIS BOND EXTRA PAPER HAD TO BE PROVIDED.

Witness judge Thomas lytle, jury

The color of the law, o'brian

The New York Times https://www.nytimes.com/2023/07/21/arts/music/jason-aldean-song-video-lynching-courthouse-choate.html

The History of the Lynching Site Where Jason Aldean Filmed a Music Video

Henry Choate, an 18-year-old Black man, was hanged outside the Maury County Courthouse in Tennessee in 1927 after he was falsely accused of attacking a white girl.

By Rebecca Carballo

July 21, 2023

Sign up for the Race/Related Newsletter Join a deep and provocative exploration of race, identity and society with New York Times journalists. Get it sent to your inbox.

The new video for the country singer Jason Aldean's song "Try That in a Small Town" takes place outside a courthouse in Tennessee where, nearly a century ago, an 18-year-old Black man was attacked by a mob and lynched.

Mr. Aldean was criticized after releasing the video, which included violent news footage of looting and unrest during protests in American cities. Country Music Television pulled the video this week after accusations surfaced on social media that its lyrics and message were offensive.

"I think there is a lack of sensitivity using that courthouse as a prop," said Cheryl L. Keyes, chair of the department of African American studies and a professor of ethnomusicology at U.C.L.A.

The teenager who was lynched, Henry Choate, had traveled from his home in Coffee County, Tenn., where he worked in road construction, to visit his grandfather in nearby Maury County on Nov. 11, 1927 — Armistice Day, as it was known at the time, or Veterans Day today.

While he was there, he was accused — falsely, historians now believe — of raping a 16-year-old white girl.

According to an account in "Lynching and Frame-Up in Tennessee," a book by Robert Minor that was published in 1946, the girl's family called the county sheriff, who responded by rounding up a pack of bloodhounds to track down the girl's attacker.

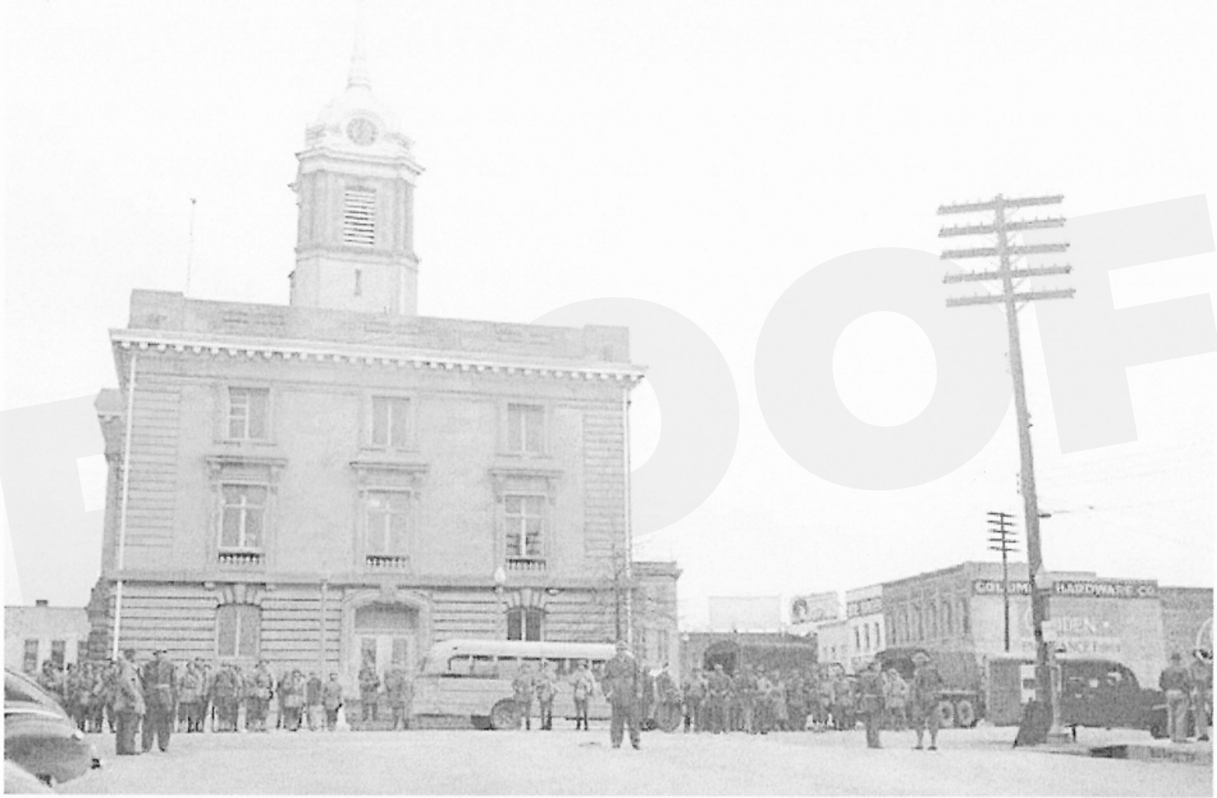
Before the hounds arrived, however, a group of white people went to Mr. Choate's grandfather's house, "called out" Mr. Choate and took him to the girl, who did not identify him as her attacker, according to Mr. Minor's book.

Once the hounds were brought in, they were "given the scent" on a street called Hicks Lane, where the attack was alleged to have taken place. But the scent did not lead the dogs to Mr. Choate's grandfather's house.

Instead, "the trail faded out in another direction," Mr. Minor wrote, "and the girl again said she did not recognize Henry Choate as her assailant."

One man, however, announced that he had seen Mr. Choate returning to his grandfather's home from the direction of Hicks Lane. Mr. Choate's arms were tied with ropes and he was led away. Eventually, he was turned over to the sheriff, who arrested him.

After Mr. Choate was brought to the jail, a cook there told him to pray because "the mob is coming to lynch you," according to Mr. Minor's book.



The courthouse in Maury County, Tenn., in 1946. Associated Press

“I know they are,” Mr. Choate said.

According to Mr. Minor’s account, a mob of white men gathered outside the jail, demanding the keys. The sheriff’s wife, with whom the sheriff had left the keys, initially refused because she believed Mr. Choate was innocent, Mr. Minor wrote.

The mob attempted to enter the jail twice, and failed, according to a contemporaneous account of the episode in The Tennessean.

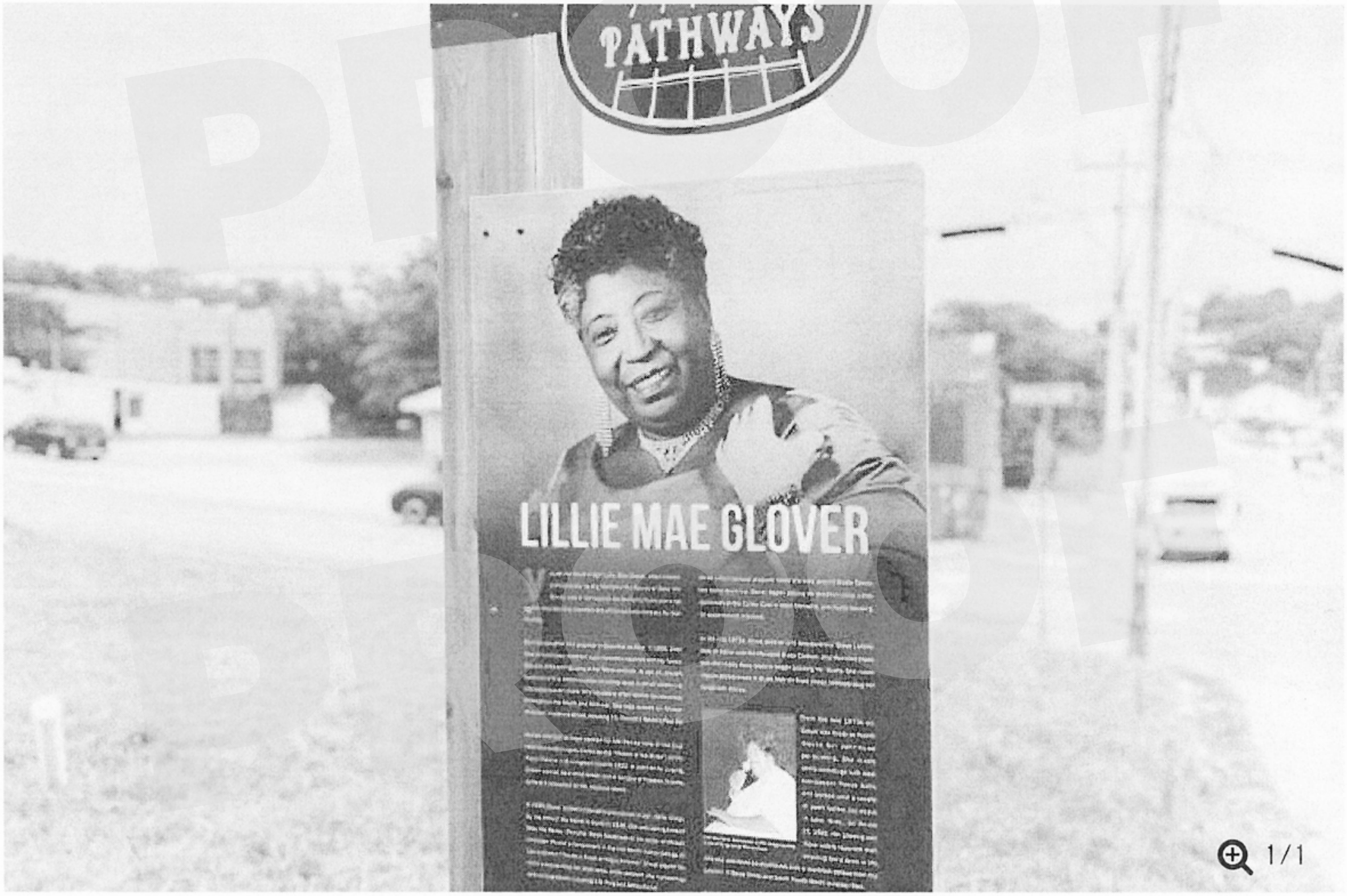
One member of the mob left and returned with a sledgehammer and began beating the jailhouse door with it, Mr. Minor wrote.

Terrified that the mob would dynamite the jailhouse, the sheriff’s wife relented, and the first deputy sheriff unlocked the door. Mr. Choate was beaten with a sledgehammer and dragged out of the jail.

The mob used a rope to tie him to the bumper of a car and dragged him to the Maury County courthouse in Columbia, Tenn., where they hanged him from a window, according to news reports.

Lillie Mae Glover Tn Music Pathways Marker

130 East 8th Street
Columbia, TN 38401

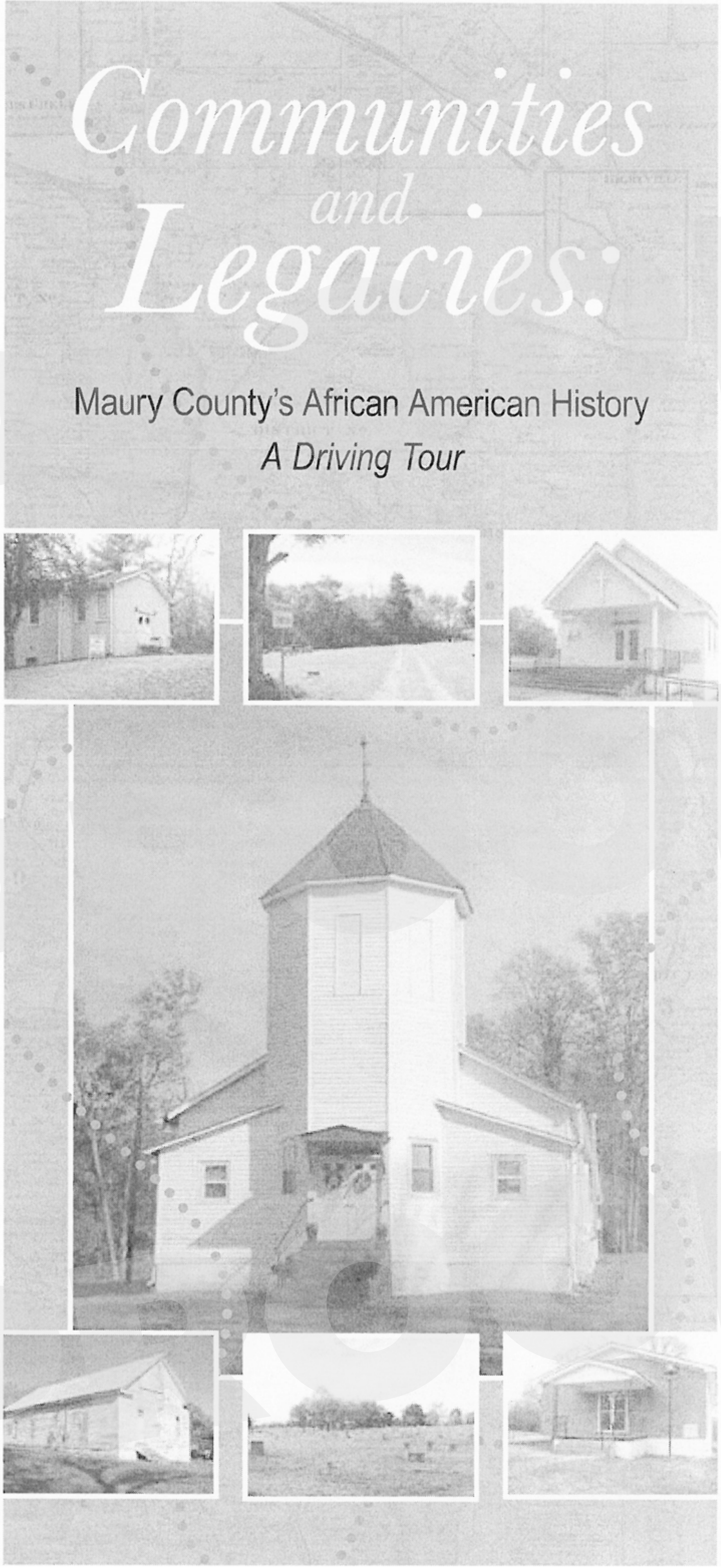


OVERVIEW

Vaudeville blues singer Lillie Mae Glover, often known professionally as Big Memphis Ma Rainey or Baby Ma Rainey, was born the daughter of a preacher in Columbia on Sept. 7, 1906, Lillie Mae (or Lillie Mary) Hardison soon moved to Nashville with her family. She and three siblings sang in her father's church. At age 14, she left Nashville with a traveling medicine show. Glover claimed to have opened for Ma Rainey (one of the first recorded blues singers, known as the "Mother of the Blues") at the Frolic Theatre in Birmingham around 1925. In 1928, she settled in Memphis an married a cook, Willie Glover. where she played local clubs. According to her account, she nurtured up-and-coming artists including B.B. King and Bobby Bland. In 1953, Glover recorded two songs for Sun Records, "Call Me Anything (But Call Me)" and "Baby, No, No!" She predated Elvis Presley's debut by 14 months. In the mid-1970s, Glover was booked on the Memphis Blues Caravan. She made regular appearances at Blues Alley on Memphis' Front Street, interspersing her songs with stories. From the late 1970s on, Glover was beset with health issues, but continued performing. She made some recordings with local bandleader Prince Gave and worked until a couple of years before her death on March 27, 1985.

PROOF

PROOF



Communities and Legacies:

Maury County's African American History

A Driving Tour

PROOF

Communities and Legacies:

Maury County's African American History

A Driving Tour

For more than 200 years, African Americans have shaped Maury County history. At first, thousands of enslaved Tennesseans carried out demanding tasks in the fields, in the house, or in the trades as skilled craftsmen. They made clothes, tools, wagon wheels, and many other artisan goods sold both in Maury County and across the region. A small number of free blacks carried out their own lives in an age of slavery. They established churches, cemeteries, and businesses. With emancipation and the end of slavery, African Americans rushed to create many more churches, schools, lodges, businesses, and cemeteries.

These historic places and community institutions are everywhere across the county. They are living testaments to the change that occurred across Tennessee during the Civil War and Reconstruction years. These historic places are also powerful reminders of the significance of African American history in Maury County in the past and its continued importance today.

This tour starts in downtown Columbia, where a large free black population existed even before the Civil War. Here just north of the town square, lasting African American institutions first formed.

Unless the properties are open to the public, please respect property rights and view these places from the sidewalk or roadside.

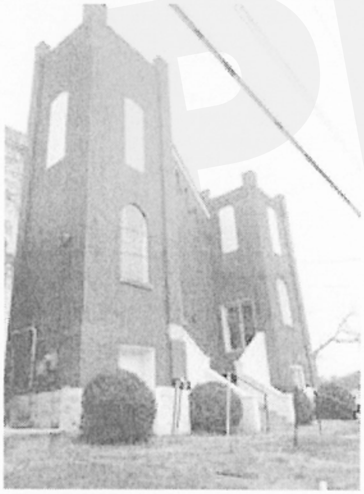
(NR): *Listed in the National Register of Historic Places*

Downtown Columbia

A.J. Morton & Son Funeral Home

115 E. 8th St, Columbia

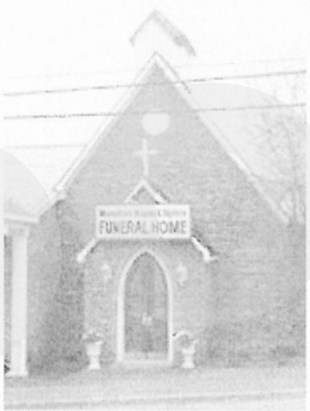
In the post-Civil War South, funeral homes were among the earliest African American businesses. J.M. Morton opened his undertaking business in September 1891. Following his death in 1899, his widow Clara and his son Andrew continued what was already a community institution. The property is also associated with the Columbia Riot of 1946. Local African American residents gathered here to protect their neighborhood in the aftermath of the violence that rocked Columbia following an altercation between a white business owner and an African American veteran, James Stephenson.



First Missionary Baptist Church

117 E. 8th St, Columbia

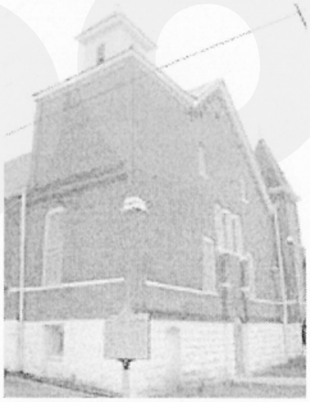
Baalim Frierson organized First Missionary Baptist before 1882 following a disagreement with Mt. Lebanon Missionary Baptist Church. After purchasing the present site, the congregation built a church under the leadership of Rev. E. M. Smith. The present sanctuary (c. 1914) is a beautiful, one-and-a-half-story, brick building in the vernacular Romanesque style, as it has flanking square towers with battlements and round-arched windows.



Holy Comforter Episcopal Church

126 E. 8th St, Columbia

In June 1891, T.J. Brown, a student from Nashville, established the black Episcopal church in Columbia and later in October presented the first confirmation class to Bishop Charles Todd Quintard. St. Peter's Episcopal Church officially organized the Holy Comforter Episcopal Church in 1892. This building dates to c. 1898. The Independent Band of Hope once operated an African American nursery school at the parish house. Services continued at Holy Comforter Episcopal Church until the 1960s.The building was sold in 1973 and is now the home of the Roundtree, Napier, and Ogilvie Funeral Home.



Mt. Lebanon Missionary Baptist Church (NR)

218 E. 8th St, Columbia

Before 1840, a small group of African Americans attended services at the white First Baptist Church in Columbia. Unable to participate fully in services and allowed only the balcony, the group decided to form their own congregation. In October 1843, Rev. Elijah Hanks, the white minister of First Baptist, met with seven African Americans: Rev. Edmond Kelley, Rev. Richard Sanderson, Dyer Johnson, Reuben Polk, Dempsey Cherry, Anna Cherry, and Eliza Webster. This meeting established Mt. Lebanon Missionary Baptist Church. Rev. Kelley remained pastor until 1845, at which time he became a missionary under the Concord Baptist Association. Historians consider Mt. Lebanon the "oldest National Baptist Church in Tennessee."

PROOF

Mt. Calvary Missionary Baptist Church

312 East 8th St, Columbia

Former members of Mt. Lebanon Missionary Baptist Church established Mt. Calvary Missionary Baptist in 1918. The congregation initially met in the old A.M.E. Church building located on East 8th Street and Glade Street. Rev. John Gilmore served as the first pastor.

Apostolic Faith Church/ Pentecostal Lighthouse Church/Potter's House

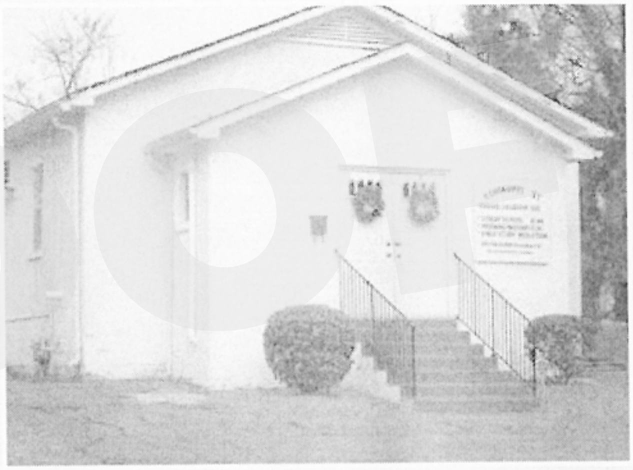
416 East 8th St, Columbia

Established in 1938 and led by a woman, Azora Effie Berry, the Apostolic Faith Church is one of the apostolic churches across the region that encouraged active participation of women in the church. The congregation rebuilt the church in in 1946. Mrs. Berry remained the pastor of the church at least through the early 1950s.

East 8th Street Church of God

419 E. 8th St, Columbia

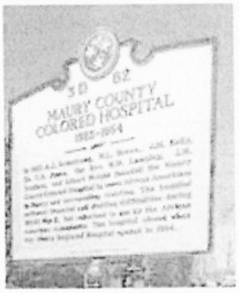
Elder Charles Gray, Elder Nicholson, and Elder Connick organized the East 8th Street Church of God in c. 1900 as part of the Pentecostal tide wave that swept through black churches at the turn of the 20th century. Nicholson, a former pastor at Mt. Lebanon Missionary Baptist, left that church to establish this foundational Church of God congregation. The congregation worshipped in the home of Edith Howard until purchasing land and building the first church in 1900.



Hannaway Street Original Church of God

507 Hannaway St, Columbia

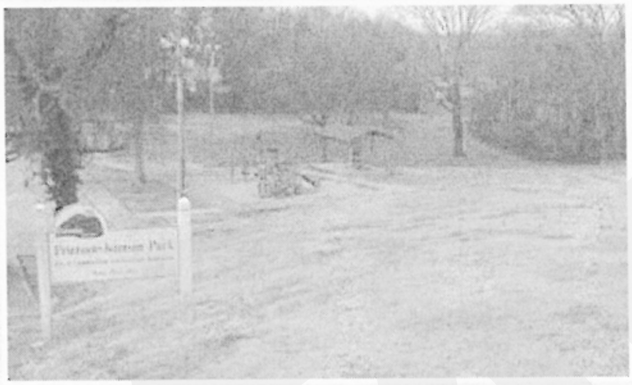
Elder Charles W. Gray, who moved with his family to Tennessee as a child in the 1860s, established three Pentecostal congregations in Maury County: the Church of God Sanctified and Hannaway Street Original Church of God, both in Columbia, and Railroad Street Original Church of God in Mt. Pleasant. Elder Floyd D. Flippin and Sister Corinne Smith played key roles in launching this congregation. Later, Elder R. L. Secrest, Elder Raymond Booker, and Sister Eddie Lee Patton led the effort to build a larger church building.



Maury County Colored Hospital Marker

506 East 7th St, Columbia

Established in 1923 by Dr. C.E. Jones, Rev. W.H. Lampley, and others, the Maury County Colored Hospital served the African American citizens of Maury and the surrounding counties. Although beset by financial and staffing difficulties during World War II, the hospital remained in operation until the opening of Maury Regional Hospital in 1954. A historic marker indicates the former spot of the hospital.



Frierson-Johnson Park/Carver-Smith School Fields

East 10th St at White St, Columbia

Named for renowned scientist George Washington Carver and Stella Smith, an African American Jeanes educational supervisor, Carver-Smith High School opened in 1950. Thousands of African Americans received their education at the school during its short tenure. In 1968, the Maury County School Board announced plans to integrate the students from Carver-Smith High School, moving them to Columbia Central High School in 1969. Following the closure of the school, a developer converted the building to apartments. The fields at Frierson-Johnson Park were the site of the football and track fields for African American youth.

College Hill School

1101 Bridge St, Columbia

Established in 1881 as the Colored Public School, College Hill School educated generations of African Americans and was a vital part of the local community. The last high school class graduated in 1949 before Carver-Smith High School opened, and College Hill became an elementary school. The school was expanded in 1958 and 1960, and in 1962, the original building was demolished. The site is now the home of the Horace O. Porter School at College Hill.

Rosemount Cemetery

Graham Street and Hardwick Avenue (adjacent to Rose Hill Cemetery)

Established in 1873, this cemetery is the final resting place of many members of Columbia's African American community. Located next to the segregated, white Rose Hill Cemetery, this hillside property has many striking grave markers, from military stones for veterans from all American wars since 1861 to folk-carved hand-made markers to elaborate Victorian-style stones.

American Legion Post 170

1205 East End St, Columbia

Veterans first established a "colored" branch of the American Legion in Columbia in about 1919. In 1955, the group, known as the Hill-Gordon American Legion Post 170, requested permission from the Maury County zoning board to use the former Maury County Colored Hospital building as its headquarters. A fire destroyed that property in 1961. In 1968, the post dedicated its new facility, located near the intersection of East 11th and East End streets.

Evergreen Missionary Baptist Church

1201 East End St, Columbia

This historic congregation has worshipped at this location since 1969 when members contracted Ardis Parker, Sr., to design and build the current building. The church began in 1921 when former members of Friendship Missionary Baptist Church created a new congregation, named in honor of their first minister, Rev. Chester Greene.

PROOF

Bethel A.M.E. Church

1125 S. Glade St, Columbia

Born into slavery, Rev. Isaiah Gholston served as pastor at St. Paul A.M.E. Church and organized Bethel A.M.E. Church in 1889 to provide a place of worship for those living in the College Hill community. In 1891, construction began on the church, known then as Gholston Hall. A Masonic lodge met on the second floor of the church. The current building dates to 1938, built during the tenure of Rev. W.R. Greenfield, the church's longest-serving pastor.

Morning Star Masonic Lodge #11

215 E. 11th St, Columbia

The Morning Star Masonic Lodge #11 (Prince Hall Masons) dates at least to 1905, when the group met in the upper story of Gholston Hall. In the early 20th century, the lodge often held functions and events with the local African American Odd Fellows lodge. In 1961, the lodge erected the current building, and the Masons remain active participants in the African American community.

White Springs United Primitive Baptist Church

124 W 1st St, Columbia

Elder Thomas J. Williamson organized the White Springs Primitive Baptist Church in 1850. In 1864, the congregation celebrated the 4th of July during the midst of the Civil War. In 1900, a tornado destroyed the church building. After rebuilding, the congregation hosted the annual Primitive Baptist Association meeting in 1905, and more than 5,000 African Americans attended the event. The current building dates to 1975.

St. Paul A.M.E. Church

405 Church St, Columbia

Located high on a hill opposite the county courthouse, St. Paul A.M.E. Church has long been a prominent African American landmark. In 1840, a group of African Americans meeting in the basement of the Methodist Episcopal Church formed their own congregation, building a church on the corner of Second and Garden streets. In 1867, this group formed St. Paul A.M.E. Church, and in 1870, the congregation erected its first building here and became a community mainstay, hosting annual Emancipation Day celebrations on the church grounds. In 1888, the church opened a school for the neighborhood and later hosted graduation ceremonies for the Maury County Turner Normal and Industrial School.

Mt. Vernon Missionary Baptist Church

808 W. 6th St, Columbia

In 1901, a group from the First Baptist Church established a church in the Happy Hollow neighborhood, meeting in a local home. Elder Builder of Pulaski held the first revival, and a large number of people had their baptism in Bigby Creek. Gus and Malinda White donated land to build a permanent building in c. 1907. The Duck River Baptist Association named the congregation Mt. Vernon Missionary Baptist Church soon after.

PROOF

Mt. Tabor-Salem Presbyterian Church & Cemetery

516 Mooresville Pk, Columbia

In 1872, African American members of the Zion Presbyterian Church requested letters of dismissal in order to form their own church, Salem Presbyterian. Initially established in the Zion Community, former members of the congregation organized the Mt. Tabor Presbyterian Church some years later. Salem Presbyterian Church burned in 1940 and its members joined with the Mt. Tabor Presbyterian Church located on Mooresville Pike. Mt. Tabor changed its name to Mt. Tabor-Salem Presbyterian Church. Mt. Tabor-Salem Presbyterian is not an active congregation, but New Zion Church of God uses the historic property. The historic cemetery associated with Salem Presbyterian is located at 6947 Old Zion Rd, Columbia.

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Leaving Columbia and heading towards

Culleoka

on Tennessee Highway 50

Hopewell A.M.E. Church and Cemetery

2002 New Lewisburg Hwy, Columbia

Founded in 1856, Hopewell African Methodist Episcopal initially was known as a little "brush arbor." Fire destroyed the first frame building, and a storm destroyed the second structure in 1948. Worshipping in other churches, the congregation built the present building in 1951. Burials in the Hopewell Cemetery, the final resting place of several World War I and World War II veterans, date to the early 1900s.

Campground Cemetery

Cemetery Rd, Culleoka

This cemetery has served the white and African American communities for more than one hundred years. A road in the middle of the cemetery divides the white and black burials. Burials in this cemetery include several prominent African Americans in the Culleoka community as well as veterans from the Civil War through the Vietnam War.

Fountain Creek United Primitive Baptist Church

2410 Sunrise Ave, Culleoka

This church began prior to 1840 under the guidance of Elder Elijah Hanks. The early congregation included slaves, free blacks, and whites. After the slave question became an issue in Tennessee, this practice ceased, and the church separated. African Americans organized as the Fountain Creek United Primitive Church. Elder Benjamin Abernathy, a U.S. Colored Troops veteran from the Civil War, led the church in the 1880s through 1909.

On October 12, 1905, the congregation purchased a lot in Culleoka and members of the congregation built a small church building. The community also used the church as a school until the construction of Rosenwald-funded Culleoka Colored School in 1923-1924. The original church structure burned on Nov. 11, 1943, and the current cinderblock structure dates to 1944.

Fountain Creek Missionary Baptist Church

3019 Collier Lane, Campbell Station

Fountain Creek Missionary Baptist Church dates to at least 1902, when it was known as the First Baptist Church of Fountain Creek, led by Rev. Henry Harrison Braden, who was also pastor at the Happy Hill Missionary Baptist Church in Lynnville. In 1905, the congregation bought this lot for the present church building.

The church later obtained additional acreage that included the Campbell Station colored public school property and building. The church remains the only black congregation in this community.

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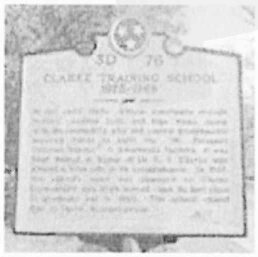
Leaving Culleoka and heading west towards

Mt. Pleasant

on Valley Creek and Southport Road



Clarke Training School Marker

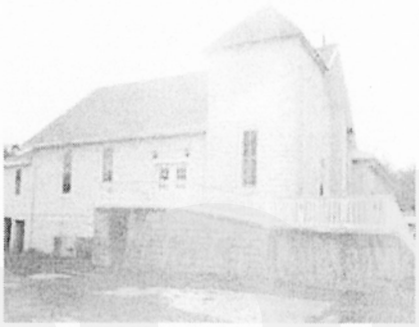
Bluegrass Ave, Mt. Pleasant

The state historic marker from 2005 identifies where the community constructed the "Mt. Pleasant Colored School," later called the Clarke Training School, in the early 1920s. In 1922, the school opened its doors to 350 elementary and high school students from the community. Over time, enrollment grew, and the campus expanded to include more classrooms, a gymnasium, and a cafeteria. The 1940s saw the establishment of an athletic program with team sports like track, football, and basketball. In 1969, Clarke graduated its last class prior to integration. The school burned in 1971 due to suspected arson.

St. James Brick United Primitive Baptist Church

306 Bluegrass Ave, Mt. Pleasant

Organized in 1859, the St. James Brick United Primitive Baptist Church is the second church in Maury County established by the Big Harpeth United Primitive Baptist Association. The present gable-front brick sanctuary opened on June 26, 1966.



Mt. Nebo Missionary Baptist Church

116 Broadway St, Mt. Pleasant

Organized in 1892, the Mt. Nebo Missionary Baptist Church faces Bluegrass Ave. Rebuilt in 1928, with stucco finishing dating to c. 1990, the outline of the original entrance on Bluegrass Avenue remains visible. A landmark building in the town's historic African American business district, the church has hosted religious and community gatherings for more than 100 years.

St. James Primitive Baptist Church

305 E Cooper St, Mt. Pleasant

Established in 1908, the St. James Primitive Baptist Church appears as early as 1910 on the Sanborn Insurance maps for Mount Pleasant. These early maps list the location as both a church and a school. The current building is from the mid-20th century and features a pedimented entrance and a short bell tower.

ORIGINAL CHURCH of GOD
WELCOME VISITORS
CHRISTIAN WOMEN HOLDING UP A STANDARD

Original Church of God

315 Railroad St, Mt. Pleasant

Elder Charles W. Gray began preaching in Maury County in 1900 and established a number of county churches, including the Original Church of God in Mt. Pleasant that faced the town's railroad tracks. Under the leadership of Pastor Flippin, the congregation rebuilt the church in 1954.

West Point Missionary Baptist Church

105 East Cooper St, Mt. Pleasant

In 1890, Pastor Saul Evans organized West Point Missionary Baptist Church, which initially held services in a tent near Shiloh Cemetery on Dog Branch Road. In 1891, Deacon Henry and Ella Harland deeded a plot of land in Mt. Pleasant and a new frame church was built. In 1945, a concrete-block sanctuary replaced the first church. This historic building still stands today. In 1980, the congregation constructed a building at the new location on East Cooper Street.

Jones Chapel A.M.E. Church

409 South Main St, Mt. Pleasant

Established in 1870, the Jones Chapel A.M.E. Church also served as headquarters for local African American schools. The congregation sold the original building in 1902 and built the current building the next year. The finishing on the concrete-block foundation is identical to that found on several other African American churches in Mt. Pleasant. The membership of the congregation totaled 170 by 1905, and the church remains a landmark on old U.S. 43.

Hunter Cemetery

7643 Hwy 166, Mt. Pleasant

Established in 1811, Hunter Cemetery served as Mt. Pleasant's major cemetery for many decades. The historic section of the cemetery contains the gravesites of white residents as well as gravesites for hundreds of enslaved people buried in unmarked plots. The African American portion of the cemetery is located closest to the road. This cemetery, still in use, contains the remains of many of the community's prominent religious leaders.

Leaving Mt Pleasant and heading south to

Fuqua and Sandy Hook

on U.S. 43

Fuqua Missionary Baptist Church

8279 Old Hwy 43, Mount Pleasant

Organized in 1922, possibly in the Rockdale community near Lawrenceburg, Fuqua Missionary Baptist later relocated to Sandy Hook. The trustees of the Fuqua Missionary Baptist Church purchased a lot from Charlie and Sarah Orr for $100 and constructed a building in 1943. The church sustained major damage from flooding in 2010. The congregation renovated the church, placing the air-conditioning units high on the wall and installing removable pews.

St. Ruth United Primitive Baptist Church

8306 Johnson Hill Rd, Sandy Hook

Rev. Monroe Williams established St. Ruth Primitive Baptist Church in Napier, Lawrence County, in 1917. In 1926, Rev. Williams moved the congregation to the Sandy Hook community. Tearing down the prior building and transporting the materials to Sandy Hook, the congregation rebuilt the church. In 1950, carpenter Earl Hampton, Jr. rebuilt the church with the help of volunteer labor and the carpentry class from Clarke Training High School. In 2004, the Jackson family donated the adjoining property as a memorial to Rev. Williams and Mother Annie Jackson Williams. Now a picnic and parking area, this site was the location of St. Ruth's Community Day School.

Leaving Sandy Hook heading
North on U.S. 43

Canaan A.M.E. Church, Cemetery, & School

3046 Ashwood Rd, Columbia

Following emancipation in 1865, a former slave owner donated property to build a church that Baptist, Methodist, and Presbyterian congregations used. In 1902, the community erected a permanent building for the AME congregation. In 1942, the congregation erected a new building on the same site. On January 29, 1995, a firebomb damaged Canaan, leading to the conviction of three white men for committing a hate crime. Burials in the cemetery, located near the church, date to the late 1800s. It is the final resting place of several World War I and World War II veterans.

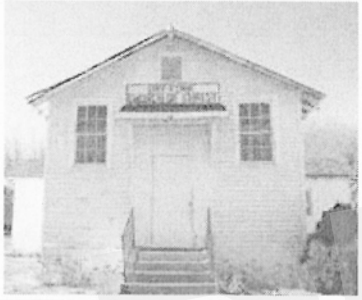
Restored in 1998, the Canaan School dates to the New Deal era, when federal agencies built several new schools in the county. Its architectural style followed a common design for one-room Rosenwald schools in the 1920s.

Heading towards the
Hampshire vicinity
on U.S. 412

Booker Ridge School, Original Church of God, & Cemetery

3710 Ridley Chapel Rd

The Booker Ridge Original Church of God is the heart of the small, rural community by the same name. By 1918, the community contained a school taught in that year by Sarah Frierson, a graduate of Tennessee A & I. The beginnings of the church trace to the revivals held yearly by Elder C.W. Gray beginning in 1928. The congregation met in the school until Elder A.W. Witherspoon decided to convert Lizzie Witherspoon's home into a church. The congregation received a donation of the land for the church & cemetery in 1945, and 1946 saw the official establishment of Booker Ridge Original Church of God. The historic Booker Ridge school still stands and is used as a community/fellowship hall.



Dry Fork Church of Christ

4855 Goodman Ln, Hampshire

[Image courtesy of the African American Heritage Society of Maury County]

After finding it difficult to attend services at Pleasant Union Church of Christ, African American families, with the assistant of a white pastor named Tom Brooks, formed a new congregation in c. 1850. The congregation originally met in a house located in the back of the woods on the Lusk place, and that house burned for a second time in 1928. Since the building served as a school as well as a church, Maury County assisted in erecting a new one-room New Deal school building. The congregation purchased the building after the school closed.

The church was located on a site where the road conditions were very bad because of the rocky terrain. In 1960, the members of Dry Fork Church of Christ purchased one acre of land and, with the help of the Northside Church of Christ, moved the school building, now the Dry Fork Church of Christ, to a more suitable location. In 2000, a new building was completed and dedicated.

Pleasant Union Church & Cemetery

5083 Southpoint Ridge Rd, Hampshire (church); Cemetery located on Southpoint Ridge Rd, approximately 1.3 miles east of church

Revolutionary War veteran Griffith Cathey donated land before December 1838 for use by his slaves as a place of worship. Initially called the Meeting House Field, the site's log building gained the name of the "The Hilltop Church." By the late 1800s, members began using the ground around the log building for a cemetery. Oral history records that the name of the church changed to Pleasant Union Church of Christ.

In 1960, the congregation purchased land from Maury County Schools and built the current brick sanctuary. In 1967, Mrs. Blanche Farris Kennedy, who inherited the "Meeting House Field" from her great-great grandfather, agreed to deed the land to Pleasant Union Church of Christ at no cost. It is now a community cemetery.

Heading towards

Williamsport

on Tennessee Hwy 50

Arrow Rock Church of Christ

4102 Williamsport Pike, Williamsport

This c. 1870 congregation constructed its present concrete, block building in 1952, adding restrooms and a fellowship hall in the 1980s. Robert Nunnley, among many of the church's leaders, preached at Arrow Rock for seventy consecutive years, before his death in the mid-1990s.

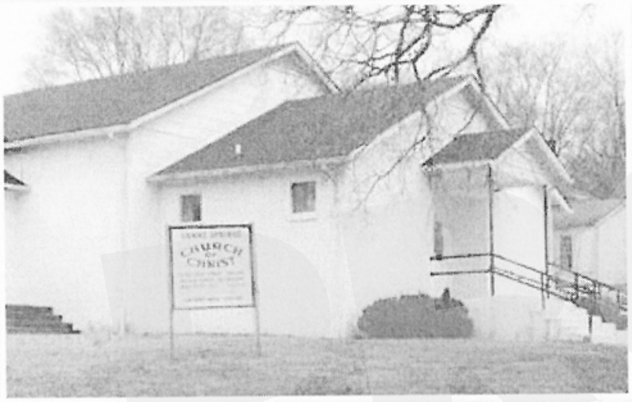
Claiborne Chapel A.M.E. Church

3692 Old Williamsport Rd, Williamsport

Organized in c. 1875, Claiborne Chapel African Methodist Episcopal Church takes its name from its first minister, John Claiborne. In the early 20th century, Rev. Aaron Brown organized an outstanding youth choir and added an organ to the music ministry. The current sanctuary dates to 1923, built during the tenure of Rev. A. J. Gordon with Hugh Porter giving the cornerstone. Music remains important to the congregation. For decades the church was known for its "Big Day," every August, when the congregation hosted huge crowds whose singing could be heard all over Williamsport.

PROOF

PROOF



Burns Springs Church of Christ

407 W. 9th St, Columbia

Churches of Christ came late to many southern African American communities. The evangelism of Rev. Marshall Keeble, active during the middle decades of the 20th century, changed that, and Maury County has a number of African American Church of Christ congregations. Founded in September 1924, this congregation first met in a frame church with temporary pews made by placing planks across chairs. Brother A. C. Holt labored with the church in its early years to secure a permanent building, which has since been modernized periodically.

Wayman Chapel A.M.E. Church

105 S. Jackson St, Columbia

On December 1, 1907, a group purchased property on Jackson Street from J. M. and M.E. Bates for $270 to build a schoolhouse. The community cooperated in building the school and engaged Mrs. Queenie Frierson to teach the local children. A.M.E. ministers also used the building, then known as Lots Chapel, to conduct church services. In 1914, the congregation sold the building and moved to another area in the community. Later that year, a new church, Wayman Chapel, named in honor of the late Bishop Alexander Walker Wayman, was completed.

New Smyrna Cumberland Presbyterian Church & Cemetery

112 Beech St, Columbia

The Smyrna Cumberland Presbyterian Church in America, located in the Match community, organized in c. 1874. This church had the distinction of being the only active and perhaps the first African American Cumberland Presbyterian Church in Maury County.

Prior to the Civil War, African American Presbyterians affiliated with the white Cumberland Presbyterians. In 1868, the denomination's African American congregants requested separation from the white church. While the specific reason for the request remains unclear, many African American congregations sought religious independence during this time. The request for separation was granted in 1870, and the name changed to the Second Cumberland Presbyterian Church and then to the Cumberland Presbyterian Church in America. Nearly one hundred years after it was established, the congregation moved to its current location and renamed itself the New Smyrna Cumberland Presbyterian Church.

Friendship Missionary Baptist Church & Cemetery

291 Wayne St, Columbia

Under the leadership of Rev. Sid Foster, members first worshiped under a brush arbor, located south of Witherspoon Road on a site near Rutherford Creek. In 1866, Rev. Foster and others erected the first building, naming it Friendship Missionary Baptist Church. A tornado and resulting floods severely damaged the building in 1921, and the congregation rebuilt in 1923. In March 1995, Friendship Missionary Baptist Church sustained approximately $20,000 in damages from a firebomb. Racial hatred, fueled by alcohol, was the root cause of the arson. The congregation moved to its Wayne Street location in 2000.

Leaving Williamsport and heading towards

Spring Hill

on Tennessee Highway 247

Mt. Hope Missionary Baptist Church

5276 Main St, Spring Hill

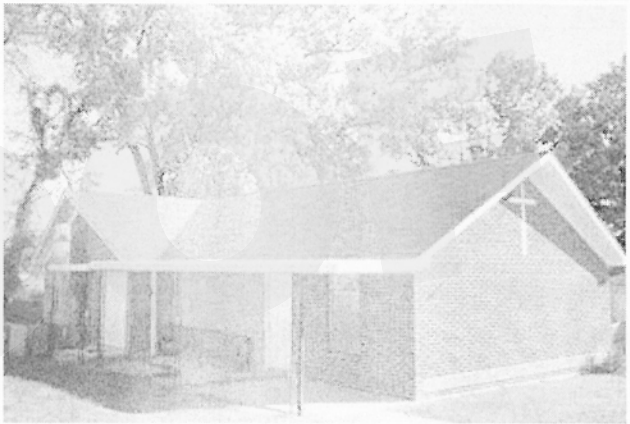
The Mt. Hope Missionary Baptist Church, originally known as the Poor Saints Society of the Colored Baptist Church of Spring Hill, organized in c. 1908. In a deed executed by James R. Buckner and Frank Short, the society purchased this lot for $196. In 1935, the congregation rebuilt the church under the leadership of Rev. C. H. Smith.

CHURCH OF CHRIST

Newtown Church of Christ

2615 Duplex Rd, Spring Hill

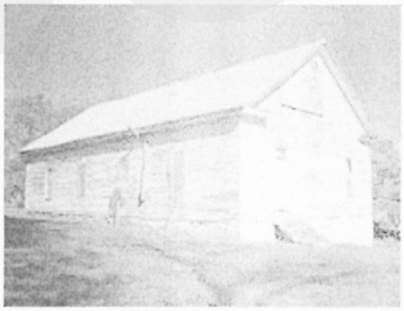
Marshall Keeble, founder of the Nashville Christian Institute and an African American leader in the Church of Christ, and his student Alvin Simmons helped establish Newtown Church of Christ. In Spring Hill in 1962, they held a two-week gospel meeting, out of which came the initial members of the church. The congregation built a concrete-block sanctuary in 1954. A tornado destroyed it in 1962, but the congregation quickly rebuilt on the same lot. Newtown has been a training church for student preachers from the Nashville Christian Institute and the Christian College in Florence, Alabama.



Wesley Chapel United Methodist Church

511 McLemore Ave, Spring Hill

Wesley Chapel United Methodist Church was established in 1881. Newspapers mention Wesley Chapel Methodist Church as early as 1907, listing the church as being under the pastorship of Rev. M. Anderson. African American entertainer Prince Herman, who performed for President Theodore Roosevelt at Fisk University in 1907, also played at Wesley Chapel that spring. In January 1918, the church was the site of Spring Hill's Emancipation Day anniversary celebration of freedom.



St. Mark's United Primitive Baptist Church (NR)

518 Maury Hill St, Spring Hill

In 1872, the Colored Primitive Baptist Churches of Middle Tennessee (later renamed the Big Harpeth United Primitive Baptist Association) convened in Spring Hill at Spring Hill Primitive Baptist Church, now known as St. Mark's United Primitive Baptist Church. The community used this historic building as a school until Spring Hill Rosenwald School (not extant) opened in the early 1920s.

Leaving Spring Hill and heading south towards

Columbia

on U.S. 31

Mt. Zion Missionary Baptist Church & Cemetery

3396 Les Chappell Rd, Spring Hill

Records indicate that Mt. Zion Missionary Baptist Church dates prior to 1871. Members initially held worship services at different white churches. Evangelists or traveling ministers often conducted services during the early years of the congregation. Desiring a permanent worship place to call their own, the congregation acquired land on which the church now stands, erected a meetinghouse, and named it Mt. Zion Missionary Baptist.

Bethel Church of God

1186 Old Hwy 99, Columbia

William Lockridge donated the land for this church, originally named "Little Bethel," built in 1906. The first minister was Elder Rev. Kinnard. Many of the early African American holiness churches in Tennessee were established because of the missionary work of Mother Mary Magdalena Tate, a Bishop in the Church of God.

Flint Valley United Primitive Baptist Church & Cemetery

1987 Nashville Hwy, Columbia

Elder Eli Gant organized the church in 1875, and the congregation held services under a brush arbor at the rear of the farm owned by Henry and Parthenia Alley. The congregation built a frame church, replacing it in 1963 with the present concrete-block building, last renovated in 2003. Located just behind the church, Flint Valley Cemetery contains burials dating to at least 1900. It is the final resting place of several military veterans as well as elders and deacons of the church. Four of the twenty-six marked graves mark the resting places of individuals who were born before the Civil War, presumably in slavery.

Friendship Cemetery/ Calvary Cemetery

1239 Witherspoon Rd, Columbia

Burials in the Friendship Cemetery, also known as the Calvary Cemetery, date back to the 1900s. It is the final resting place of several World War I, World War II, and Vietnam War veterans. The cemetery is located behind the site of the former church on Witherspoon Road in the Godwin community, approximately 6 miles from the site of the current Friendship Missionary Baptist Church on Wayne Street.

PROOF

Tennessean.

LOCAL

Lynchings in Maury County: Why this researcher wants Black victims publicly recognized

Keith Sharon
Nashville Tennessean

Published 9:00 p.m. CT April 5, 2022 | Updated 2:59 p.m. CT April 6, 2022

The white mob forced him to climb a ladder in front of a cedar tree.

One of them put a blindfold over his eyes.

One of them put a rope around his neck.

Cordie Cheek was 17 years old when he was castrated and lynched in Glendale on Dec. 15, 1933. He had been accused of raping a white girl, but the charges had been dropped by a Maury County grand jury for lack of evidence.

Amateur sleuth and historian Elizabeth Queener, who is now 84, wants you to know what happened to Cheek and so many other Black men like him. She is the descendant of farm owners who enslaved 140 people, and she is partly driven by shame.

And partly by anger.

Maury County is now the home of the remains of Nathan Bedford Forrest, slave trader, noted Confederate general and the first ever Grand Wizard of the Ku Klux Klan, which was founded in nearby Pulaski in Giles County.

"If they're going to bury that sorry (expletive), we can have a plaque for those who were murdered," she said.

"To not know history is to repeat it" are the words at the base of a plaque she had made to honor Cheek and 19 other Black men who were lynched, killed or disappeared by the Ku Klux Klan or white mobs in Maury County.

Queener, who now lives in Nashville, grew up on a Maury County farm where her family's cook was Claudia Cheek, Cordie Cheek's sister.

Even though Queener knew Claudia for decades, the story of Cordie Cheek "was never mentioned."

Queener's goal is to end the silence about her county's ugly past. But she ran into a disagreement with another researcher and a perception of government inaction.

The problem is she's not sure the public recognition of the brutality will ever get done. Here's what she doesn't know. She helped start a movement that might go further than she ever dreamed.

As of today, her plaque has been placed, but not where she wants it located.

'It's bad downtown'

Born in 1938, Queener grew up on her family's farm just outside Columbia. Her father, Millard Queener was a Yale-educated attorney. Her mother, Adeline, was a homemaker.

Queener remembers the farm was filled with Black faces.

"The first face I saw in the morning was Miami Harlan," Queener said.

Harlan was the Black woman who was paid to care for her. Other Black people became her friends. The farm's foreman was William "Sweet Potato" Kennedy.

The driver was Hosey Blue. Another worker, Gee Gibbs, read to Queener and helped her start a stamp collection.

When Queener was 8, a fight erupted in the Castner-Knott Department Store in Columbia, which was owned by Queener's mother. The fight, between James Stephenson, who was Black, and William Fleming Jr., who was white, spilled into the street on Columbia Square.

Queener heard her father say, "It's bad downtown."

A large group of white men, including police, marched toward the Black business section of town that many now refer to as the Bottom. Shots were fired and two Black men — James Johnson and William Gordon — were hit. They both died after they were refused medical attention at Columbia's King Daughters Hospital.

Twenty five Black men were arrested and charged. They were defended in court by a team that included Thurgood Marshall, the civil rights pioneer and future U.S. Supreme Court justice. Charges were eventually dropped against all the defendants.

"It was difficult for me to grow up in all that," Queener said. "I was upset by the unfairness of it all."

That incident, which Queener calls the "1946 Black Resistance in Columbia" is mentioned in a paragraph on her plaque.

Special report: *How a dispute over a broken radio launched a civil rights movement*

Angered by Nathan Bedford Forrest

She worked for an airline, then for two travel agencies. She got to see the world — Cairo, London, Paris and too many other cities to list.

She worked in nonprofits, raising funds, organizing and doing research for the Jack Massey Foundation.

It wasn't until she was in her 80s when she started turning her attention to the atrocities.

And there was one defining event.

In 2019, Columbia became the permanent home of the remains and statue of Forrest.

The long-running controversy of what to do about Forrest sparked something in Queener.

"They buried him with great ceremony," Queener said. "How on earth can you do this?"

Queener joined the Historical Justice Commission, a local group of historians, and she began looking for atrocities in Maury County history.

'A different image of the city': *Pulaski memorializes overlooked history, starting with U.S. Colored Troops*

'Forgotten history': *Can Columbia's East 8th Street neighborhood be revitalized?*

This is when it got dicey. As Queener found more and more horrible history, she began to aggressively pursue recognition among Maury County and Columbia city officials.

She wrote lots of emails, and two of her targets were Columbia Mayor Chaz Molder and Maury County Mayor Andy Ogles. She said she has not heard back from either.

"I don't call on the phone because I'm prone to get angry," she said.

Queener also said she ended up in disagreements with others in the community about how to proceed to best honor and remember the past.

Maury County history: *Maury Black history flourishes under decade efforts of African American Heritage Society*

So Queener, who said she spent about $2,000 on a "Memorial to Black Maury County Citizens Murdered by KKK, Mobs and Others," has just about given up.

She said she is going to place the plaque on her 42-acre family farm in front of a cemetery that holds the remains of formerly enslaved people.

"Where else can I put it?" she said.

She thought her farm would be the only place the lynchings and murders would be publicly recognized.

Her idea is not dead

Queener has made more of an impact that she knew.

The Tennessean received a series of emails from Molder about Queener's plans.

"I am aware of Ms. Queener's longstanding efforts undertaken to recognize difficult parts of our community's history, which I do believe entirely appropriate, so that we can learn from our past, and be better for it — by having conversations and creating awareness which will ultimately bridge the gaps that we still see in today's society," Molder wrote.

Molder said an effort is being made to recognize the people Queener wants honored.

"The City of Columbia is working with several local partners to ensure this portion of our city's history is told, and never forgotten," Molder wrote.

Queener's plaque is not dead.

"I think Ms. Queener's option would be considered," Molder said. "She had previously been working with one of the local groups, as I understand it, but only recently separated from that group for some reason. That group is going through a very exhaustive process of identifying location, goals, placement, potential museum sites, etc, and I believe the City would be more inclined for there to be a thorough process like that group is currently considering and working on.

"But, that does not mean that there can just be one group telling the story. It just means that open lines of communication, presenting to City Council and other planning must be done so as to maximize our efforts."

Still Queener was skeptical of Molder's words.

"They never told me that," Queener said. "Ask them in 10 years if they're still working on it."

Reach Keith Sharon at 615-406-1594 or ksharon@tennessean.com or on Twitter @KeithSharonTN.

DNA results would indicate that Frierson's's ancestors were first brought to the Caribbean and then to South Carolina and thence to Tennessee.

In Andrew's case, his DNA was as follows:

- 40% Nigeria (West Africa)
- 33.3 % Burkina Faso (In West Africa near Nigeria
- 6.3 Guinea Bissau (Next to Burkina Faso in West Africa)
- 10% Grenada (across the Atlantic and to the Caribbean)

These four areas represent 89.6% of Frierson's DNA. Further sequencing of his the four most recent DNA showed that his origin was, in order:

Morocco	.2 percent
Trinidad and Tobago	3.2%
United States	1.5
US. Native American	1%

"Slavery is a part of all our history. We must understand and acknowledge where we came from in order to move forward." Andrew Frierson

Frierson's page on Wikipedia

SITE SEARCH

Search here..

Maury County African American Black History For more information:
Mailto:contact@maurycountyafricanamericanblackhistory.org

SEGREGATION

1875-1925

Lynchings Reported by the Freedmen's Bureau

Tom Kelly	1877
Marvin Mayberry	1890
*Ruth Jones	1904

*Insulted a white woman who had hit her with a board and was hanged in Columbia.

The Lynching of Robert Wilson

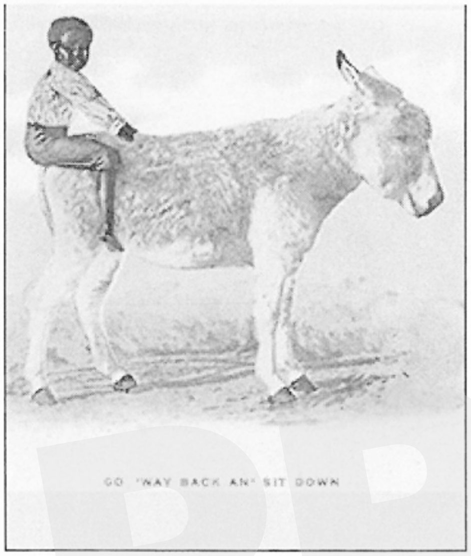
The Lynching of Green Wells

Phosphate and Maury County African Americans

1925-1964

The Lynching of Henry Choate

The Story of Cordie Cheek


GO 'WAY BACK AN' SIT DOWN

Everyday Segregation

During the Jim Crow period, a black person might begin a bus or train ride near the front, but each time a white passenger boarded the African American passenger had to move back a row. An added indignity was that black passengers were often the ones forced to carry and re-position the segregation sign.

This "For Colored Patrons Only" sign was taken by a white woman from Michigan who was a visitor in Louisiana in the 1920s. She removed the sign because both the sign and segregation offended her.

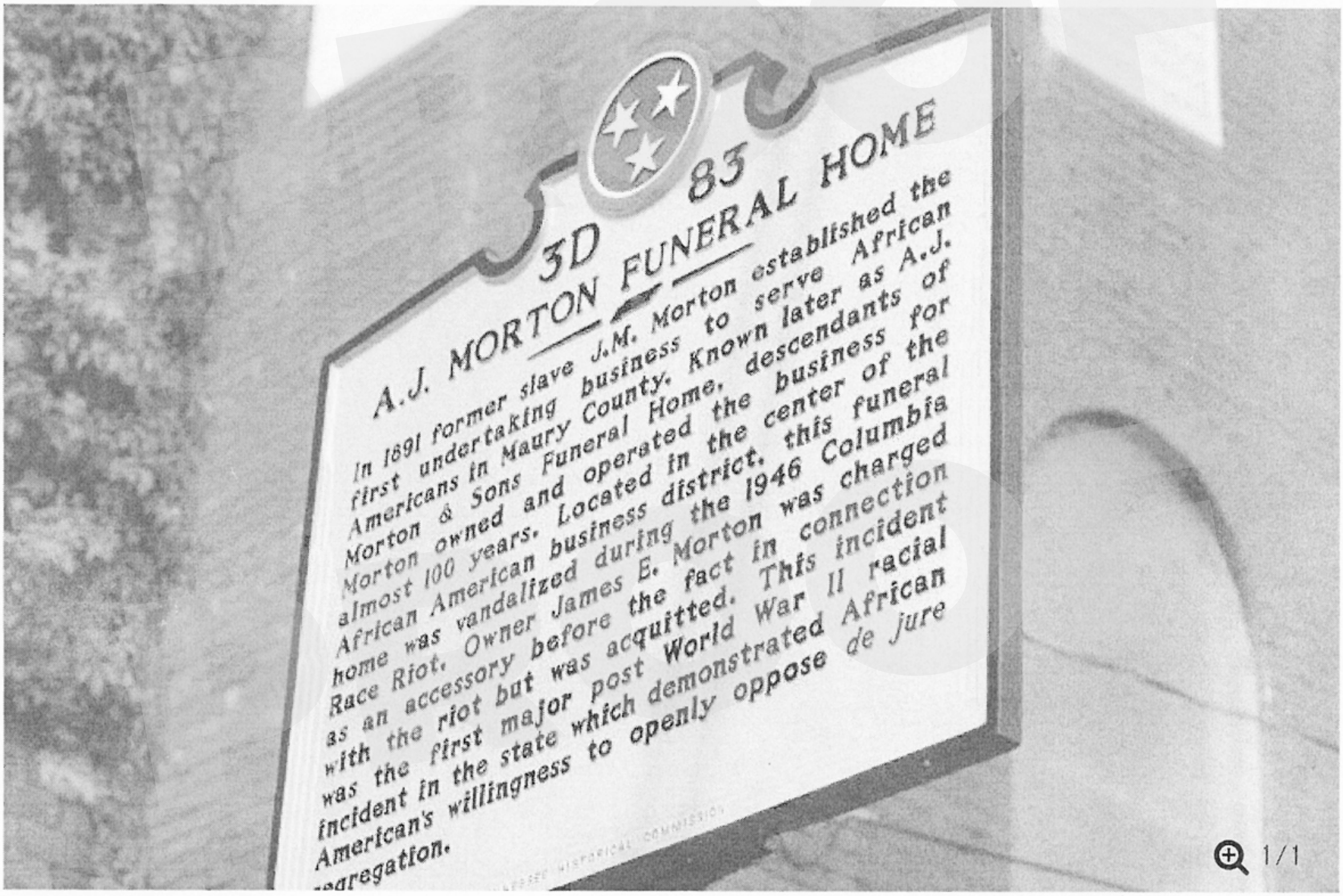
During the Jim Crow period, a black person might begin a bus or train ride near the front, but each time a white passenger boarded the African American passenger had to move back a row. An added indignity was that black passengers were often the ones forced to carry and re-position the segregation sign.

WHITE
COLORED

A.J. Morton Funeral Home Historical Marker

117 East 8th Street

Columbia, TN 38401



3D 83

A.J. MORTON FUNERAL HOME

In 1891 former slave J.M. Morton established the first undertaking business to serve African Americans in Maury County. Known later as A.J. Morton & Sons Funeral Home, descendants of Morton owned and operated the business for almost 100 years. Located in the center of the African American business district, this funeral home was vandalized during the 1946 Columbia Race Riot. Owner James E. Morton was charged as an accessory before the fact in connection with the riot but was acquitted. This incident was the first major post World War II racial incident in the state which demonstrated African American's willingness to openly oppose *de jure* segregation.

PROOF

PROOF

OVERVIEW

In 1891, former slave J.M. Morton established the first undertaking business to serve African Americans in Maury County. Known later as A.J. Morton & Sons Funeral Home, descendants of Morton owned and operated the business for almost 100 years. Located in the center of the African American

The Daily Herald.

Opinion

Before the Great Migration north

Posted Feb 4, 2014 at 11:15 AM

In a series of interesting lectures and presentations the Maury County African-American Heritage Society focused on the topic of "The Great Migration: 1910 to 1970," when nearly 6 million African Americans migrated from the Old South to northern states and cities. In November, I was invited to speak on Maury County's own "Great Exodus" of African Americans to Kansas in 1874-1875.

In a series of interesting lectures and presentations the Maury County African-American Heritage Society focused on the topic of "The Great Migration: 1910 to 1970," when nearly 6 million African Americans migrated from the Old South to northern states and cities. In November, I was invited to speak on Maury County's own "Great Exodus" of African Americans to Kansas in 1874-1875.

Following the passage of the 14th Amendment to the U.S. Constitution that formally freed the slaves (June 13, 1866), Tennessee was readmitted to the United States of America.

In 1866, a chapter of the newly formed Klu Klux Klan was organized and began a series of terrorists' raids and lynching's in Maury County.

In August, 1867, Samuel M. Arnell a state representative organized over 1,000 Maury County African American men in the "Maury County Union League" and marched to the courthouse to vote in an election for the first time.

In early 1868, the Radical Republican 39th Congress with Samuel Arnell as the congressman from Maury County passed the 15th Amendment to the U.S. Constitution (first Voters Right Act).

About this same time, the KKK organized its Democratic political front organization in Maury County called "Palefaces Camp No. 1."

In 1868, several Maury County blacks and some whites were lynched, including the lynching of a black woman who had dared to strike a white woman back after being beaten with a rod. Throughout 1869, the lynching's continued in Maury County as well as Middle Tennessee. In February 1869, Gov. William Brownlow was forced to call martial law over 11 Middle Tennessee counties, including Maury County.

In the midst of this terrorism, the first of several black conventions was called in Nashville to consider migrating to Kansas where land grants were offered and land prices were considerably lower than in Middle Tennessee.

These black migration conventions were led by Robert Knowles, Nelson Walker and Randall Brown. In the 1869 *Republican Banner,* a Nashville newspaper, quoted Brown as a delegate in the convention saying, "My heart bleeds for my people. We have 5,000 colored men in the vicinity and God knows how they are supported now, and how they exist in the future. How long are we to be hewers of wood and drawers of water? ... Let us go where we can grow Lawyers, Doctors and Teachers, where we can do as good as anyone else in our society."

In early 1875, the *Columbia Herald* reported that many white land owners in Maury County were complaining that over 500 black males had migrated to Kansas and complained about the lack of labor to work their fields. In late 1875, the *Herald* reported that hundreds more Maury County blacks had left for Kansas. In all, between 1874 and 1879 it's estimated that over 1,500 African-Americans from Maury County migrated to Kansas.

The decision to migrate was not an easy one because the majority of these residents had never been outside of Maury County and had no resources or money for the journey undertaken by foot, train or riverboat.

The author, Stephen Ash of the book, "Middle Tennessee Society Transformed; 1860-1870," listed three social/economic factors facing African-Americans at that time: First, the economic foundation (land) of the upper elite class remained intact when President Andrew Johnson granted the former Confederate officers amnesty; second, aristocratic civil authority survived the war intact under the Democratic Party and; third, Middle Tennessee common white people continued to sanction the traditional Old South class structure.

In the mid 1870s, a former escaped slave named Benjamin "PAP" Singleton of Nashville organized the "Exodus" of African-Americans to Kansas. These blacks became known as "Exodusters" and established several African-American towns across Kansas, some of which still exist today. A severe two-year drought hit Kansas in 1874-75 that caused the Nashville black colony in Cherokee County, Kan., to collapse. These Tennessee Exodusters moved to Topeka, Kan., and settled in a 10-block area that was later called "Little Tennessee," where many of Maury County's blacks settled.

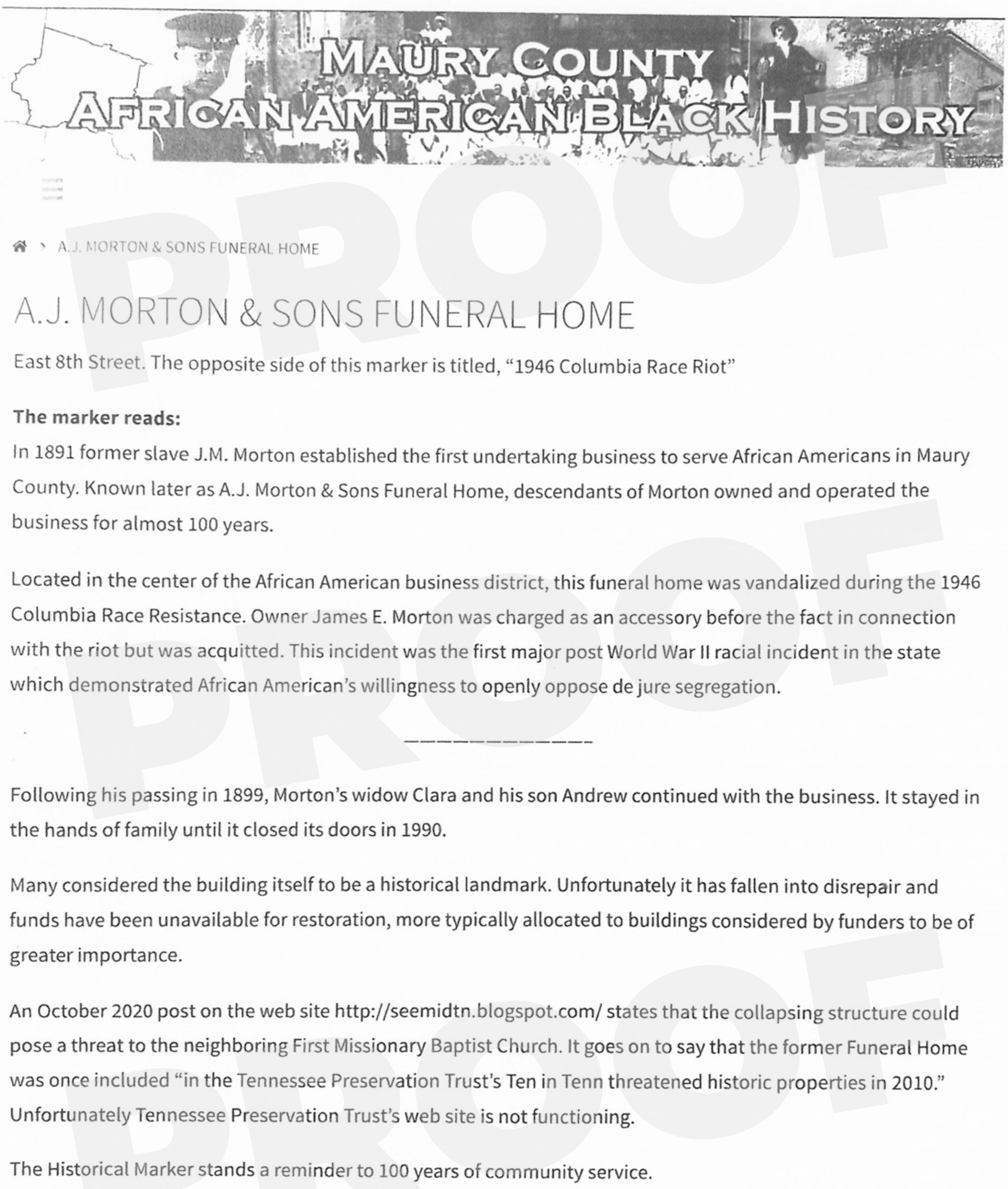
Eighty years later, the segregated Monroe Elementary School in the "Little Tennessee" neighborhood of Topeka became the center of a landmark decision of the U.S. Supreme Court decision called Brown v Board of Education.

This decision brought an end to legal segregation in our public schools. The case was named for Mr. Oliver Brown and his 9-year-old daughter, Linda Brown, who was forced to walk over a mile across a railroad yard to go to her fourth-grade class in the Monroe school when a white school was only a block away from her home.

Did Mr. Brown and Linda have roots to Maury County? I would like to think so, but only more research will tell us the answer to that question.

◆◆◆

Mike Bennett is a retired autoworker who resides in Spring Hill. E-mail him at bennett6520@yahoo.com.



MAURY COUNTY
AFRICAN AMERICAN BLACK HISTORY

A.J. MORTON & SONS FUNERAL HOME

A.J. MORTON & SONS FUNERAL HOME

East 8th Street. The opposite side of this marker is titled, “1946 Columbia Race Riot”

The marker reads:

In 1891 former slave J.M. Morton established the first undertaking business to serve African Americans in Maury County. Known later as A.J. Morton & Sons Funeral Home, descendants of Morton owned and operated the business for almost 100 years.

Located in the center of the African American business district, this funeral home was vandalized during the 1946 Columbia Race Resistance. Owner James E. Morton was charged as an accessory before the fact in connection with the riot but was acquitted. This incident was the first major post World War II racial incident in the state which demonstrated African American’s willingness to openly oppose de jure segregation.

—————————

Following his passing in 1899, Morton’s widow Clara and his son Andrew continued with the business. It stayed in the hands of family until it closed its doors in 1990.

Many considered the building itself to be a historical landmark. Unfortunately it has fallen into disrepair and funds have been unavailable for restoration, more typically allocated to buildings considered by funders to be of greater importance.

An October 2020 post on the web site http://seemidtn.blogspot.com/ states that the collapsing structure could pose a threat to the neighboring First Missionary Baptist Church. It goes on to say that the former Funeral Home was once included “in the Tennessee Preservation Trust’s Ten in Tenn threatened historic properties in 2010.” Unfortunately Tennessee Preservation Trust’s web site is not functioning.

The Historical Marker stands a reminder to 100 years of community service.

ROBERT WILSON

MURDERED IN MAURY COUNTY COURTHOUSE

1924

ROBERT WILSON WAS ACCUSED OF RAPING A YOUNG WOMAN NAMED TWONEY. HE WAS TRIED IN THE MAURY COUNTY COURTHOUSE AND FAR LAACK OF EVIDENCE WAS ONLY GIVEN A LIGHT SENTENCE . THE GIRL'S BROTHER, DAVID (DACIE) TWONEY ENRAGED TOOK OUT A PISTOL FROM HIS COAT AND SHOT ROBERT WILSON WHO DIED FROM THE PISTL SHOT.

SO MANY MAURY COUNTY WHITE MEN RUSHED TO SIGN HIS BOND EXTRA PAPER HAD TO BE PROVIDED.

Witness judge Thomas lytle, jury

The color of the law, o'brian

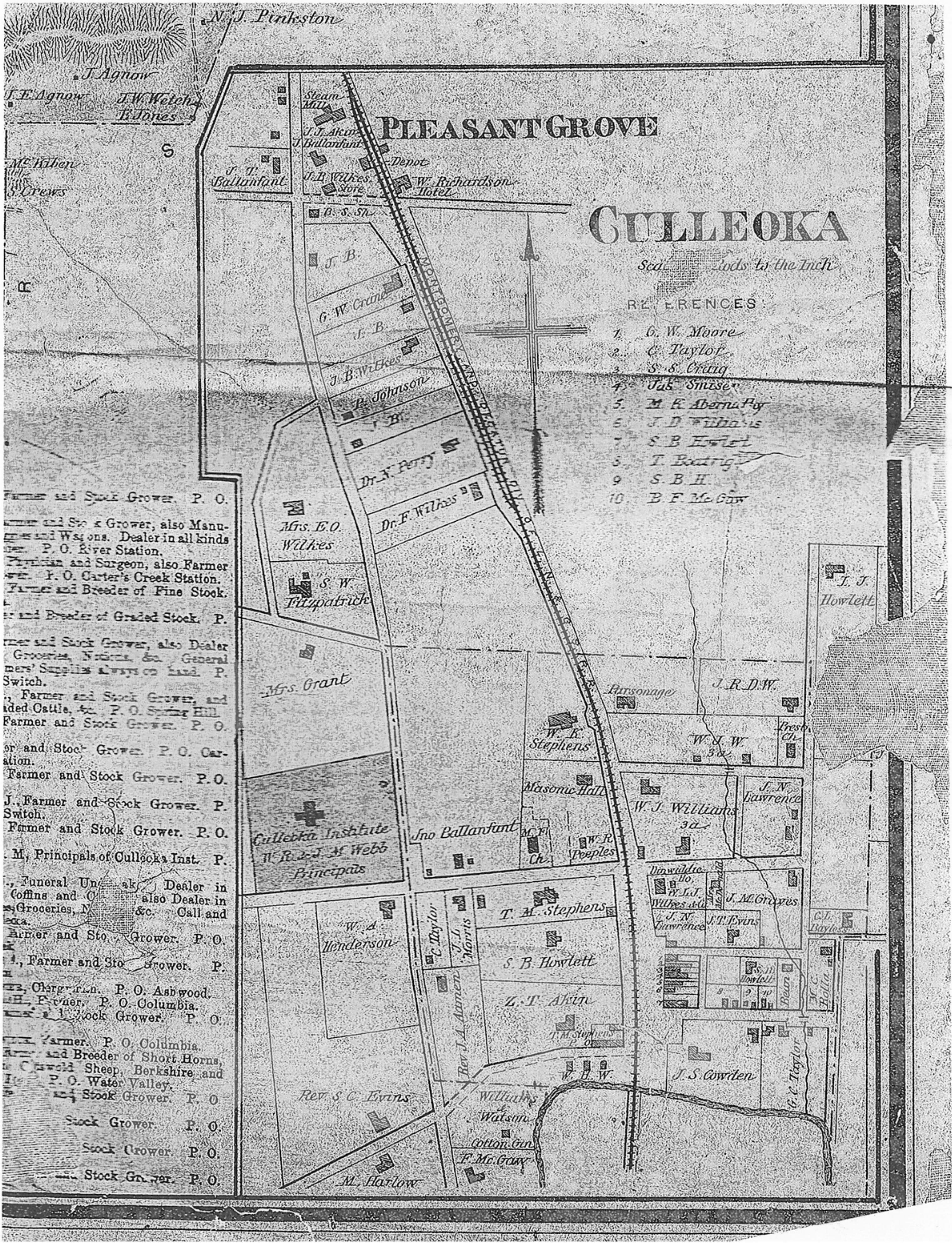
PROOF

BLACK RESISTANCE OF 1946

James Stephenson and the Black Resistance

Columbia Town by Pete Seeger

The Black Resistance and Thurgood Marshall


N. J. Pinkston
J. Agnow
J. E. Agnow
J. W. Welch
E. Jones
McKiben
S. Crews
PLEASANT GROVE
Steam Mill
J. J. Akin
J. Ballanfant
J. T. Ballanfant
Depot
J. B. Wilkes Store
W. Richardson Hotel
D. S. Sh.
CULLEOKA
Scale Rods to the Inch
REFERENCES
1. G. W. Moore
2. C. Taylor
3. S. S. Craig
4. Jas. Smiser
5. M. E. Abernathy
6. J. D. Williams
7. S. B. Howlett
8. T. Boatright
9. S. B. H.
10. B. F. McGaw
MONTGOMERY AND PLEASANT GROVE R.R.
J. B.
G. W. Crane
J. B.
J. B. Wilkes
P. Johnson
J. B.
Dr. N. Perry
Dr. F. Wilkes
Mrs. E. O. Wilkes
S. W. Fitzpatrick
Mrs. Grant
Culleoka Institute
W. R. & J. M. Webb Principals
Jno Ballanfant
J. J. Howlett
Parsonage
J. R. D. W.
W. K. Stephens
W. J. W.
Pres. Ch.
Masonic Hall
W. J. Williams
J. N. Lawrence
M. E. Ch.
W. R. Peeples
Dinwiddie
W. & J. Wilkes
J. M. Graves
J. N. Lawrence
J. T. Evins
G. L. Bayles
T. M. Stephens
W. A. Henderson
C. Taylor
J. L. Morris
S. B. Howlett
Z. T. Akin
Rev. J. A. Aamen
S. B. Howlett
Bean
M. C. Holla
G. C. Taylor
T. M. Stephens P. O.
W. H. W.
J. S. Cowden
Rev. S. C. Evins
Williams & Watson
Cotton Gin
F. McGaw
M. Harlow

Farmer and Stock Grower. P. O.

Farmer and Stock Grower, also Manu- and Wagons. Dealer in all kinds P. O. River Station.

Physician and Surgeon, also Farmer P. O. Carter's Creek Station.

Farmer and Breeder of Fine Stock.

and Breeder of Graded Stock. P.

Farmer and Stock Grower, also Dealer Groceries, Notions, &c. General Farmers' Supplies always on hand. P. Switch.

., Farmer and Stock Grower, and Graded Cattle, &c. P. O. Spring Hill.

Farmer and Stock Grower. P. O.

and Stock Grower. P. O. Car- ation.

Farmer and Stock Grower. P. O.

J., Farmer and Stock Grower. P. Switch.

Farmer and Stock Grower. P. O.

. M, Principals of Culleoka Inst. P.

., Funeral Undertaker, Dealer in Coffins and C also Dealer in Groceries, N &c. Call and Culleoka.

Farmer and Stock Grower. P. O.

., Farmer and Stock Grower. P.

, Clergyman. P. O. Ashwood.

, Farmer. P. O. Columbia.

and Stock Grower. P. O.

, Farmer. P. O. Columbia.

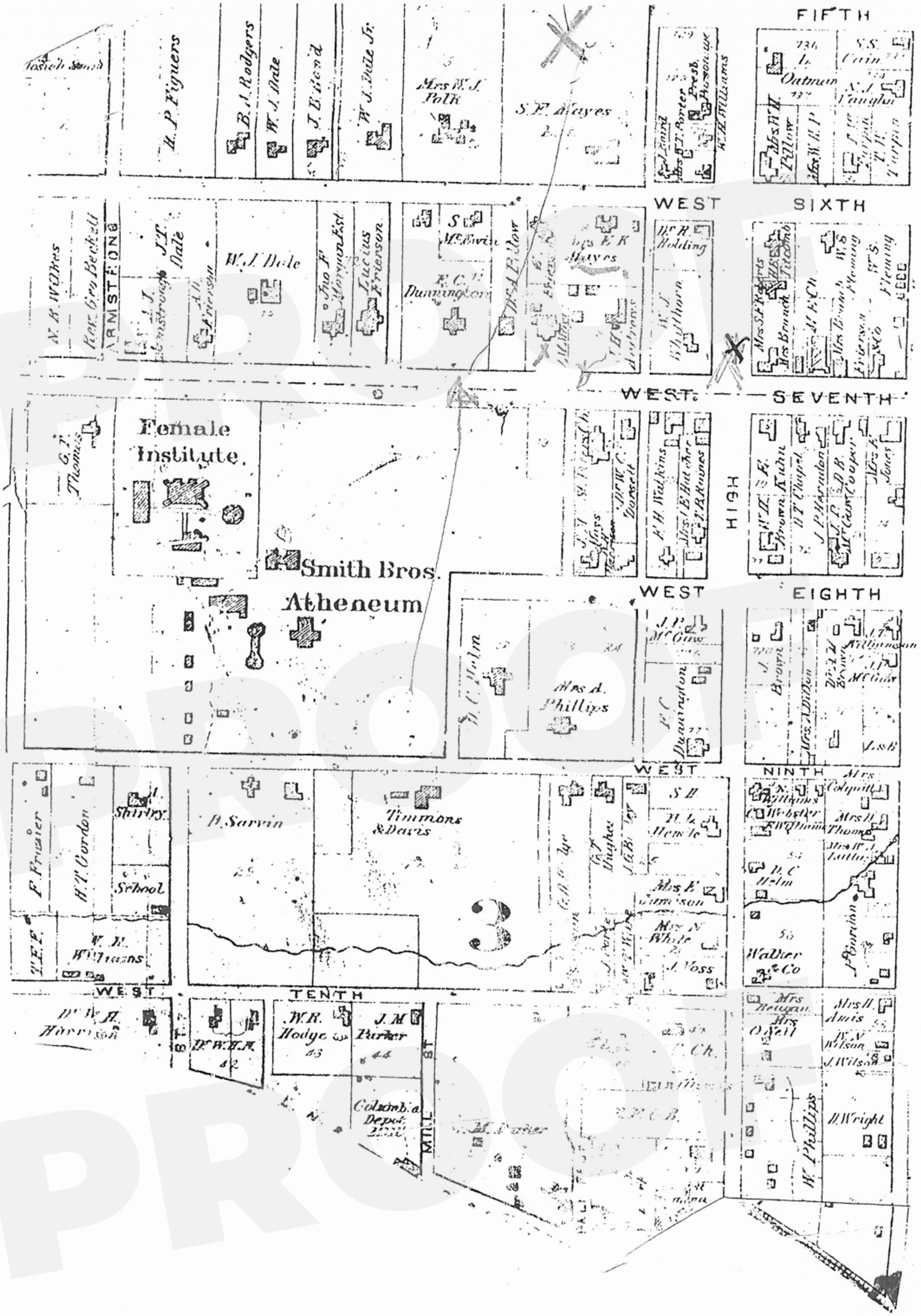
Farmer and Breeder of Short Horns, Cotswold Sheep, Berkshire and P. O. Water Valley.

and Stock Grower. P. O.

Stock Grower. P. O.

Stock Grower. P. O.

and Stock Grower. P. O.


FIFTH
WEST SIXTH
WEST SEVENTH
WEST EIGHTH
WEST NINTH
WEST TENTH
HIGH
ARMSTRONG
MILL ST
Female Institute
Smith Bros. Atheneum
Timmons & Davis
School
Columbia Depot
3
H. P. Figuers
B. A. Rodgers
W. J. Dale
J. E. Bond
W. J. Dale Jr.
Mrs W. J. Polk
S. F. Mayes
Presb. Parsonage
W. H. Williams
S. S. Cain
Oatman
N. J. Vaughn
Mrs W. H. Pillow
N. R. Wilkes
Rev. Geo Beckett
J. T. Dale
W. J. Dale
Lucius Frierson
E. C. Dunnington
Mrs E. K. Mayes
Dr R. Holding
W. J. Whitthorn
W. S. Fleming
Mrs Branch
G. T. Thomas
J. H. Walkins
Dr W. C. Dorsett
J. P. Herndon
Mrs H. Jones
J. P. McGaw
J. Brown
D. C. Helm
Mrs A. Phillips
E. C. Dunnington
J. T. Williamson
F. Frazier
H. T. Gordon
Shirley
W. H. Williams
D. Sarvin
G. T. Hughes
W. L. Henkle
Mrs E. Jamison
Mrs N. White
J. Voss
Mrs Colquitt
Mrs H. Thomas
D. C. Helm
Walker & Co
Dr W. H. Harrison
W. R. Hodge
J. M. Parker
Mrs Newman
Mrs O'Neil
Mrs H. Amis
W. N. Wilson
J. Wilson
W. Phillips
D. Wright
C. Ch.

PROOF

The Daily Herald.

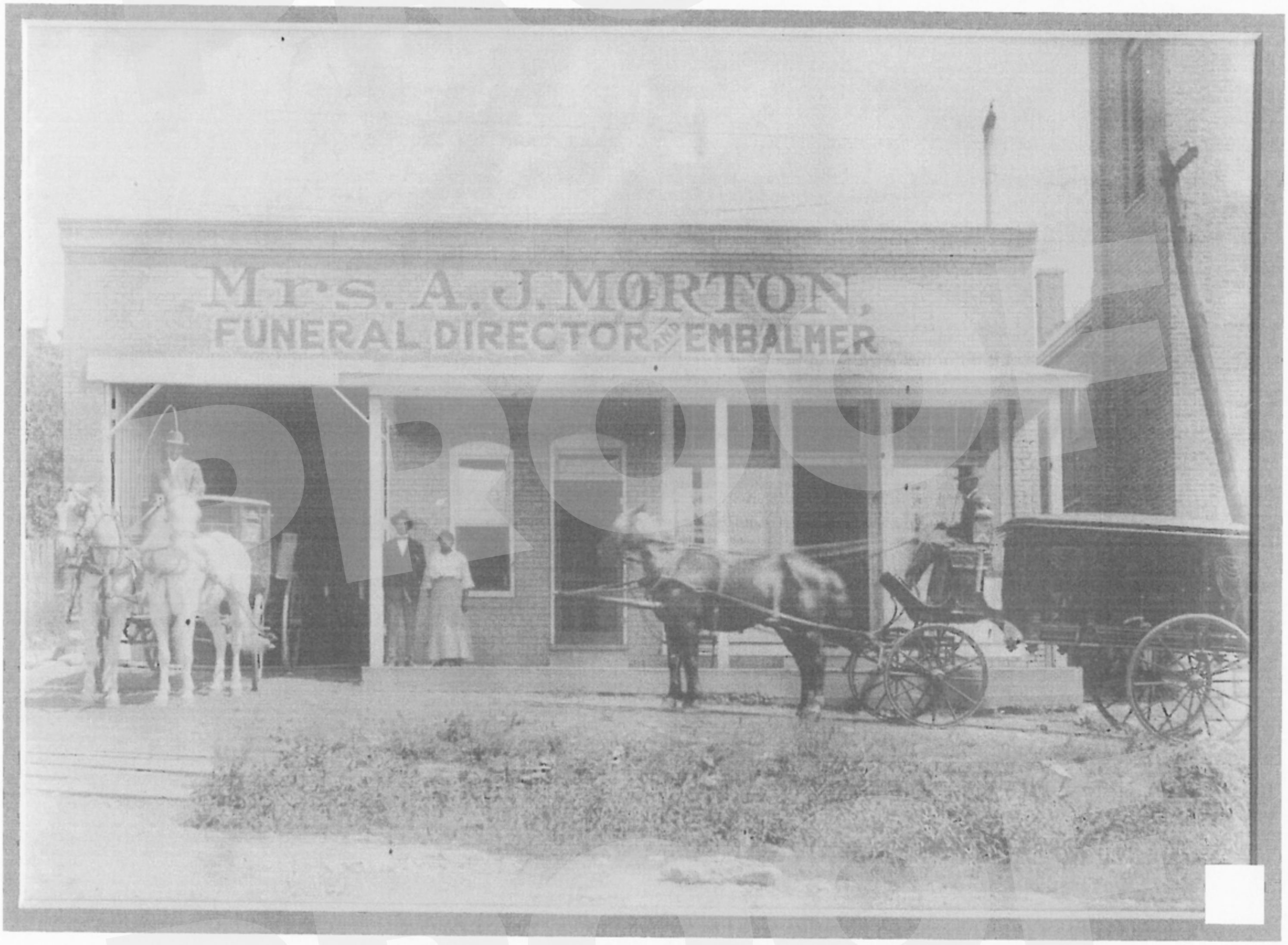
Hi, Elizabeth

Photos: Columbia's East 8th Street

32 PHOTOS

2:12 p.m. CDT June 23, 2021

PROOF



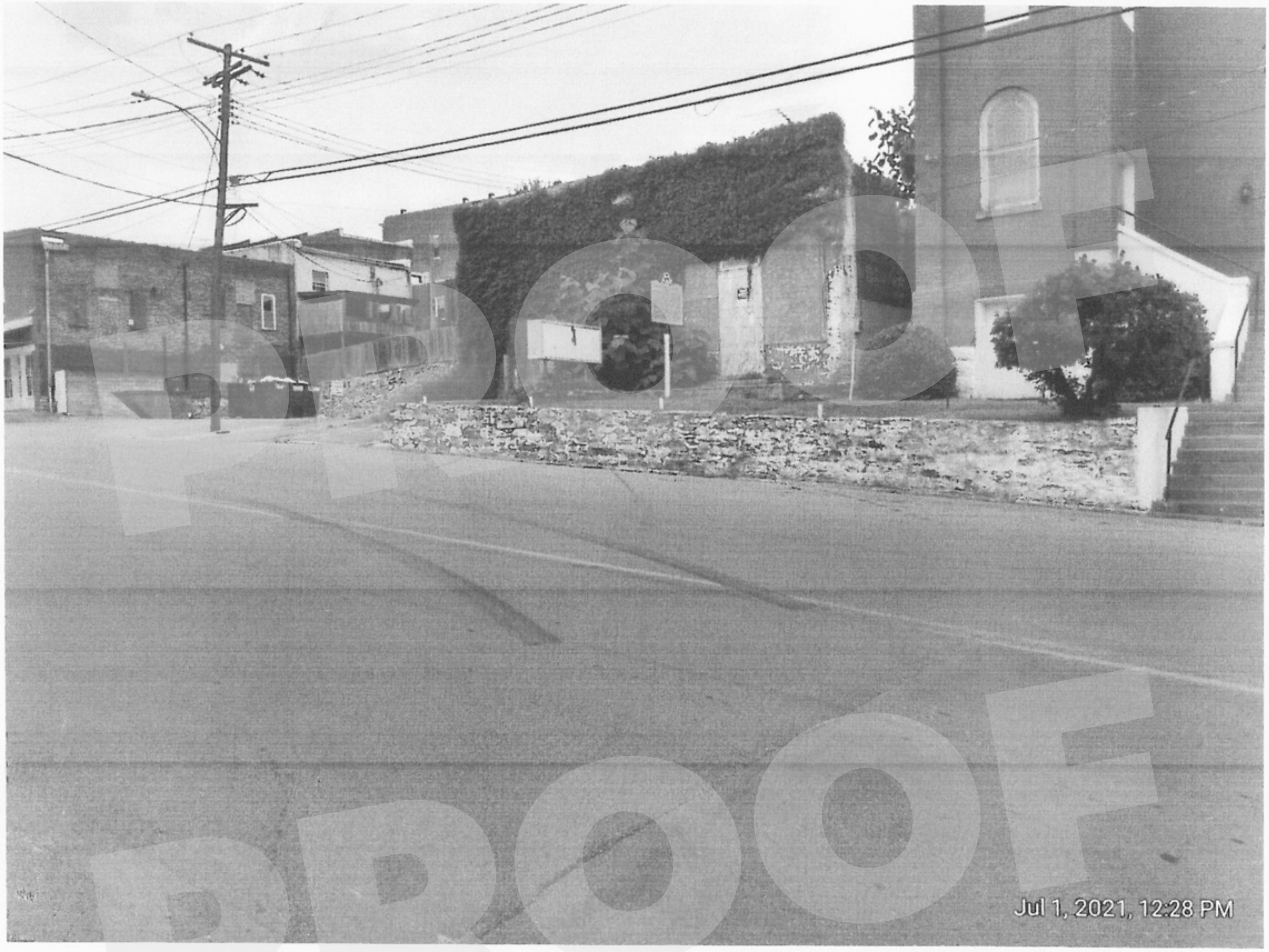
A.J. Morton Funeral Home in Columbia was a prime spot of activity in the early 1900s. The business was passed down among various family generations in the Bottom area. A historic marker now signifies the building on East 8th Street, which is now covered in ivy. The building was also a meeting place for Black leaders during the Columbia race uprising in 1946.

COURTESY OF MAURY COUNTY ARCHIVES

Jul 1, 2021, 12:37 PM

The sun sets on a historically Black business district on East 8th Street in Columbia, Tenn., on Monday, Feb. 22, 2021. Known as the "Bottom," the street was the site of a pivotal event in post-World War II America now commonly referred to as the Columbia race riot of 1946.

MIKE CHRISTEN / THE DAILY HERALD



The historically Black business district on East 8th Street known as “The Bottom” in Columbia, Tenn., was once a bustling Black business district. Many of the aging buildings are now empty.

MIKE CHRISTEN / THE DAILY HERALD

The historically Black business district on East 8th Street known as the "Bottom" in Columbia, Tenn. was the site of the pivotal event in post-World War II America,

The Washington Post
Democracy Dies in Darkness

America's first post-World War II race riot led to the near-lynching of Thurgood Marshall

The violence in Columbia, Tenn., began 75 years ago and escalated quickly

By Chris Lamb

Feb. 25, 2021 at 6:00 a.m. CST

270

On Feb. 25, 1946, a Black woman, Gladys Stephenson, and her son, James Stephenson, who had recently been discharged from the Navy, went to Castner-Knott to pick up a radio that needed to be repaired. William Fleming, a White man who worked at the department store in downtown Columbia, Tenn., charged her for the repair, but the radio still didn't work.

Gladys Stephenson and Fleming got into an argument. Fleming slapped her. James Stephenson interceded, and the two men got into a scuffle. Stephenson shoved Fleming through the store's plate-glass window. White men, hearing the ruckus and seeing Fleming on the sidewalk, attacked James Stephenson. When his mother intervened, she, too, was beaten. The Stephensons were arrested and charged with assault.

Race relations were already tense in Maury County, where African Americans still remembered Cordie Cheek, a Black teenager who was taken from his home, beaten, castrated and lynched after being falsely accused of raping a White girl in 1933.

Tensions intensified in the South in the months after the end of World War II, when Black veterans returned home to find that Jim Crow laws consigned them to second-class citizenship. When Black veterans pushed for racial equality, White law enforcement officers responded violently.

Two weeks before the incident at Castner-Knott, Isaac Woodard, a decorated Army veteran who had been discharged earlier that day and was still wearing his uniform, exchanged words with a White bus driver. He was subsequently beaten so brutally by a South Carolina sheriff that he was left permanently blind. Days earlier, veteran Timothy Hood took down a Jim Crow sign in Bessemer, Ala. A streetcar conductor shot him five times, and the police chief followed him home and shot him in the head, killing him. The coroner ruled the killing a "justifiable homicide."

After the Stephensons were arrested, White men began drinking in the Columbia town square and plotting to punish the mother and son for their impudence. The White men went to the jail and demanded that the sheriff, J.J. Underwood, release the Stephensons. Underwood refused. He contacted a prominent Black businessman, who smuggled the Stephensons out of town.

By then, word of the confrontation at the jail had spread to the nearby Black neighborhood of Mink Slide. Black residents, including many war veterans, suspected their lives were in danger and armed themselves. According to an account in Thomas Brooks's "Walls Come Tumbling Down: A History of the Civil Rights Movement," one of the veterans shouted, "We fought for freedom overseas! And we'll fight for it here!"

Someone shot out the streetlights in Mink Slide, presumably so White intruders would not see where they might direct their gunfire. Hearing the shots, four Columbia patrolmen ran toward Mink Slide, where they were met with gunfire and injured.

Hundreds of state police and other law enforcement officers converged on Mink Slide early the next morning, forcing residents from their houses and confiscating their guns, jewelry and money. Homes and businesses were destroyed.

Harry Raymond, a reporter for the Daily Worker, a communist newspaper published in New York City that campaigned against racial discrimination, counted 34 bullets in front of a barber shop. He said the letters "KKK" were scrawled on the walls of businesses. A jukebox was smashed in one business and the money removed from it. A bayonet was shoved through the music box in another business, and a grocery store was pillaged. Raymond described the destruction inside a church: "With fiendishness, these men, sworn to uphold law and order, ripped and tore the chapel draperies. Pieces of wreckage were on top of a Bible on the pulpit."

Over the next two days, dozens of Black residents — but no Whites — were arrested. Police identified two of the men, William Gordon and James Johnson, as being the primary troublemakers. When they were being questioned, one of them reportedly grabbed a confiscated weapon and shot and injured one of the police officers. Police responded by shooting and killing Gordon and Johnson.

Walter White, executive director of the NAACP, sent the organization's top attorney, Thurgood Marshall, to defend the 25 suspects charged with rioting and attempted murder. But Marshall contracted pneumonia, and the suspects were defended by Z. Alexander Looby of Nashville, Maurice Weaver of Chattanooga and Harvard law professor Leon Ransom.

The judge moved the case to nearby Lawrence County, where a jury, resentful of the fact that, according to prosecutor Paul Bumpus, "Maury County had dumped its dirty laundry on them," acquitted 23 of the 25 suspects.

Marshall, who had by then recovered from his illness, represented the two remaining suspects in their appeal in mid-November. The all-White jury found one guilty.

When the trial ended, Marshall and the other attorneys knew it was not safe for them to remain in Columbia and decided to drive to Nashville. Shortly after leaving Columbia, they realized they were being followed by several cars, including a police car. They were pulled over by the police. Marshall was arrested for being drunk — even though he had had nothing to drink — handcuffed and put in one of the cars.

Raymond, Looby and Weaver were told Marshall was being taken back to Columbia and ordered to continue to Nashville. Looby saw that the police car and the other cars were not returning to Columbia. He followed them as they turned down a dirt road.

"They're taking him into the woods," Raymond told the others. "They're going to lynch Thurgood Marshall."

Marshall saw a menacing group of White men waiting at the end of the road. But upon seeing Marshall's friends, the police knew that they could not continue with their plans. Marshall was driven back to Columbia to face charges of being drunk.

PROOF

The rednecks did everything they could. Every time they would bash our heads against the wall, everything they keep singing and praying. They could not understand the

The buses continued to come, and the jails grew full— ers. Over the summer, hundreds of freedom riders traveled after arrest. But the people continued to ride, month after near to bursting. By July there were three hundred fre alone. Quakers from New York and students from Nashville

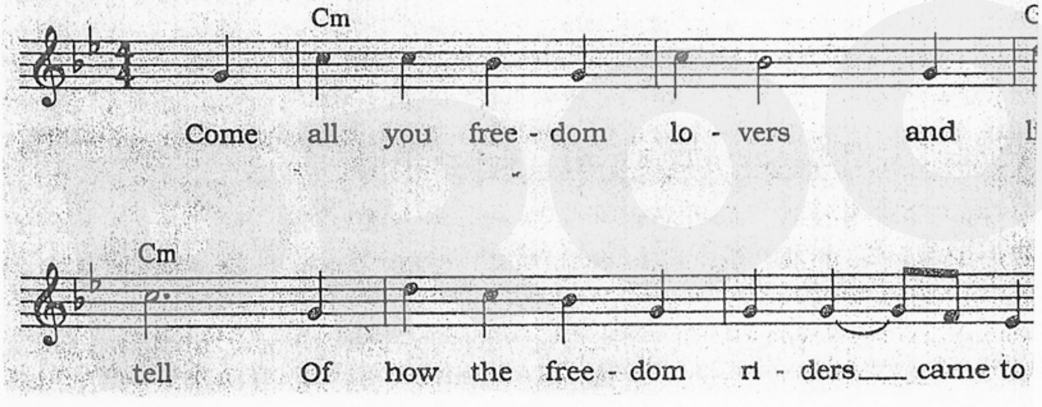
Which Side Are You On?

In 1932 this song was written as a union song by Florence Reece, a Kentucky miner's w by the Almanac Singers in New York City in the album *Talking Union* (still distributed to person the song has spread through the English-speaking world; in 1986 it was rec verses by Billy Bragg. In 1961 one of the most exciting reincarnations came with t Farmer and the freedom riders.

While I was in the Hinds County jail, myself and some of the freedom riders were sp of local Negroes. We learned through the trustees at the jail that most local Negroes do anything because of fear of reprisals. They told us that, of course, there were a lo it was hard to tell who was with us and who was not. That's when I rewrote the old *You On?* right there on the spur of the moment.

(Optional words for the song leader are in italics.)

Copyright 1946 by St


Cm
Come all you free - dom lo - vers and
Cm
tell Of how the free - dom ri - ders came to

Hallelujah, I'm A-Traveling

In a New York City radical newspaper in 1946 I read about the trial in Columbia, Tennessee, of some black people accused of "fomenting racial unrest." One verse of the song was quoted. I wrote to Harry Raymond, the newspaper reporter, and got the rest of the verses. He said the author was a farmer who asked to be anonymous. We printed the song in our little folk-music bulletin, *People's Songs.* I sang it in schools and camps throughout the U.S.A. in the 1950s. The freedom riders added new verses. If the farmer near Columbia is still alive, or any of his family, I hope they will know how this song helped make history. —*Pete Seeger*

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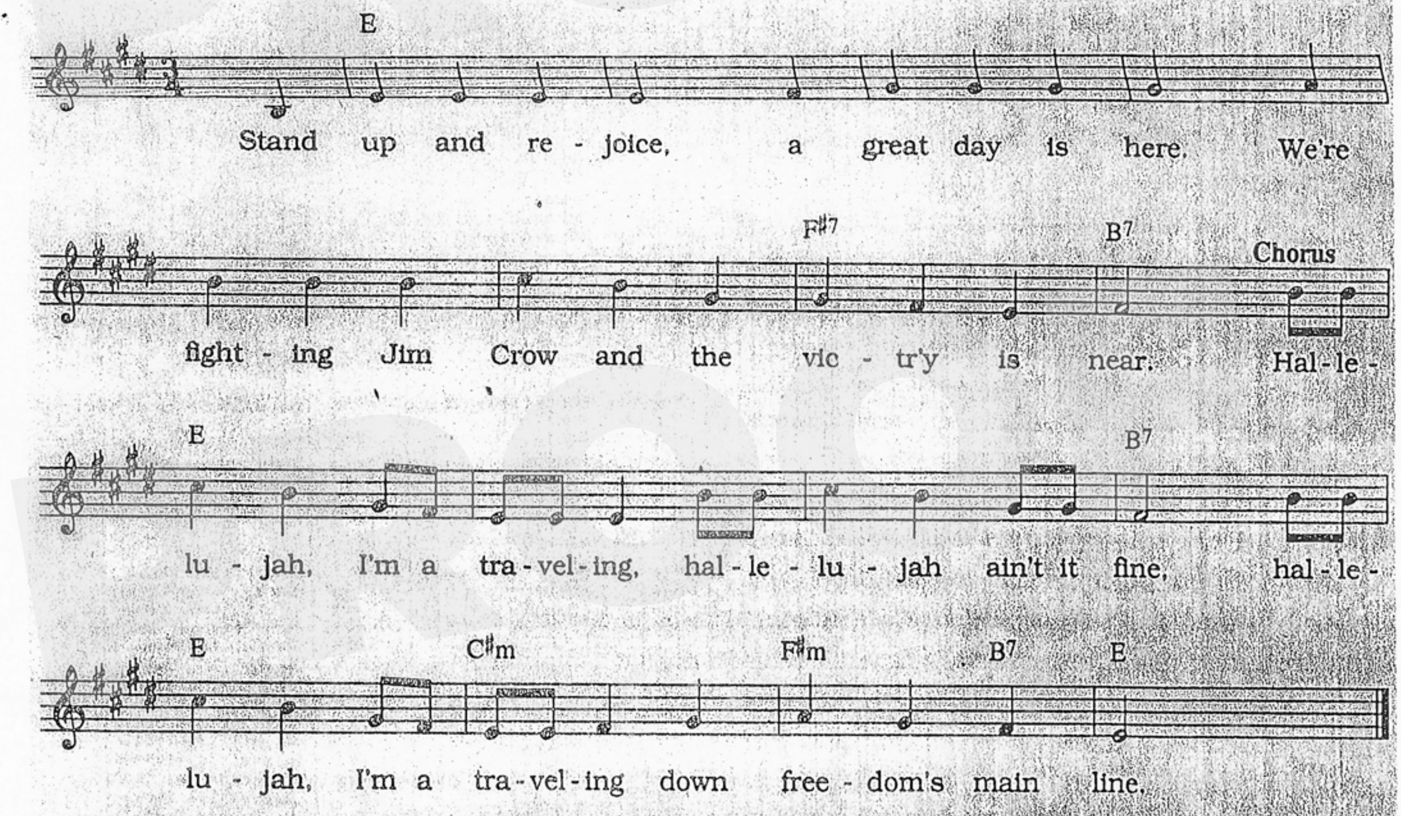

E
Stand up and re - joice, a great day is here. We're
F♯7
B7
Chorus
fight - ing Jim Crow and the vic - tr'y is near. Hal - le -
E
B7
lu - jah, I'm a tra - vel - ing, hal - le - lu - jah ain't it fine, hal - le -
E
C♯m
F♯m
B7
E
lu - jah, I'm a tra - vel - ing down free - dom's main line.

I'm paying my fare on the Greyhound bus line.
I'm riding the front seat (back seat) to Montgomery
this time.

In Nashville, Tennessee, I can order a coke.
The waitress at Woolworth's knows it's no joke.

I walked in Montgomery, I sat in Tennessee,
And now I'm riding for equality.

I'm traveling to Mississippi on the Greyhound bus lines.
Hallelujah, I'm a-riding the front seat (back seat) this
time.

PROOF

7/10-7

National Board of People's Songs

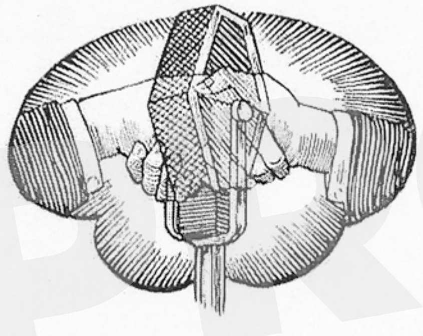
PEOPLE'S SONGS *on a* PEOPLE'S RADIO

As struggles of the people have been hushed in the commercial press, and as literature of the people has been stifled by commercial book publishers, so has music of and by the people been barred from the corporation-controlled radio.

People's music will become the part of radio it deserves to be only with a people's radio and the establishment of a people's radio is now an immediate possibility.

Pending before the Federal Communications Commission are sixteen applications for Frequency Modulation (FM) radio stations submitted by trade unions and progressive groups. Of these applicants, the United Automobile Workers-CIO has already been granted a license in Detroit, and permits have been allowed for the Amalgamated Clothing Workers in Rochester and the ILGWU in Chattanooga.

FM is a new system of interference-less broadcasting which radio executives have predicted will eventually replace the present mode of broadcasting. The method allows for several times more stations than is now possible under standard broadcast (AM).



In New York City, a broad group of local unions, workers' fraternities, church and civic groups and individuals have formed the People's Radio Foundation for the establishment of an independent progressive radio outlet. The PRF has invited People's Songs to take an active part in several series of programs based on music of labor and the people. Among these, "The Ballad and the Legend" will dramatize American history and tradition as reflected in folk song; "The People Sing" will present the story of workers' songs; and "New Words and Music" will deal with new music as the outgrowth of everyday American life.

People's Radio Foundation, on whose Advisory Council sit Norman Corwin, Peter Lyon, Millard Lampell and other radio notables, will appear before the FCC early in July for a hearing on its application.

PRF, which maintains offices at Room 803, 100 Fifth Avenue, is soliciting community support in the form of letters to the FCC urging the grant of a license. These letters will be presented at the hearing.

The Foundation is financed by an issuance of preferred stock at $100 per share. Other labor applications have been submitted by the National Maritime Union and the International Ladies Garment Workers Union. The proposed stations will be financed by the internationals, with shares offered to local unions in the communities to be served.

Negro Art Songs

The very first collection of secular songs by Negro composers has just appeared, under the title, "Negro Art Songs," edited for voice and piano by Edgar Rogie Clark. Clark previously had published a number of his own compositions, including a dramatic cantata now in preparation for performance. "Negro Art Songs" is published by Edward B. Marks Corporation; list price $1.50.

SPECIAL OFFER WITHDRAWN

The special offer to People's Songs members on orders for records and song books as announced in the April Bulletin has been withdrawn indefinitely because of price increases by distributors.

Sheet Music

Piano Arrangements and Words

LISTEN, MR. BILBO
By Bob and Adrienne Claiborne
(Bob Miller, Inc., 1946) 35¢

JOE HILL
By Alfred Hayes and Earl Robinson
(Bob Miller, Inc., 1938) 35¢

PHONEY AS A NINE DOLLAR BILL
The Seaman's Answer to the Shipowners
By Bernie Asbel
(People's Music Publishers, Inc. 1946) 25¢

HYMN TO PEACE
Dedicated to the United Nations
By Charity Bailey and Ann Leboy
(Published 1946) 35¢

Order in any quantity from:
PEOPLE'S SONGS, Inc.
130 West 42nd St., N.Y.C.

Mrs. Wiley came into the jail kitchen, looking excited. Mrs. Ella Gant, the Negro cook of the jail, asked "Mrs. Wiley, what is it?" Mrs. Wiley said, "Ella, I hate this." Mrs. Gant insisted on knowing what it was, and Mrs. Wiley said "They are going to mob this boy they brought in. There was a terrible rape, and now they're going to do this. Go and tell the boy to pray, because they're going to kill him sure." Mrs. Ella Gant went and took a pack of cigarettes to Henry Choate, and told him, "Boy, Mrs. Wiley says you'd better pray, because the mob is coming to lynch you." The boy looked at her and said, "I know they are," but he didn't pray. . Mrs. Gant says he was not afraid, but walked around the cell holding himself proud.

Mrs. Gant saw Mrs. Wiley hide the jail keys behind a laun-

Tennessee state highway patrolmen, accompanied by armed members of civilian mob, advancing with tommie guns on Negro section of Columbia, Tenn.

HOURLY NEWS
WPLN News
[illegible]N LIVE
On Air Now
PLAYLIST

npr 90.3 wplnnews

DONATE

Of the Canaan AME church in Columbia, Tennessee, Pastor DENNIS LAWSON

June 27, 1996 · 12:00 AM ET

FRESH AIR

Audio will be available later today.

Of the Canaan AME church in Columbia, Tennessee, Pastor DENNIS LAWSON. In January last year the church was damaged when three local men erected a cross and threw fire bombs into the basement kitchen-area. In the last 18 months, over three dozen churches with predominantly black congregations have been destroyed or damaged in fires. LAWSON and other church leaders have joined forces to support each other in the wake of this crisis. Today, he discussed the epidemic in Washington with President Clinton, Vice President Gore, and members of the cabinet

The Daily Herald.

LOCAL

'It makes sense': Why historic Black schools are joining Maury County's lost landmarks mural

Mike Christen
The Daily Herald

Published 11:13 a.m. CT May 10, 2022 | Updated 11:14 a.m. CT May 10, 2022

Members of the Maury County Commission have introduced a plan to add three historically Black school buildings to a mural recognizing the county's lost historical structures.

The 'Lost Landmarks' mural located inside the Tom Primm Commission Meeting Room in the northeastern corner of Columbia's Courthouse Square features more than a dozen buildings of local importance that no longer exist.

The mural, originally presented to the commission by the Maury County Historical Society, includes the Bethel House Hotel which previously stood along West 7th Street, the old Columbia Central High School, Hay Long High School which once stood in Mt. Pleasant, the Columbia Institute and the Garden Street Presbyterian Church.

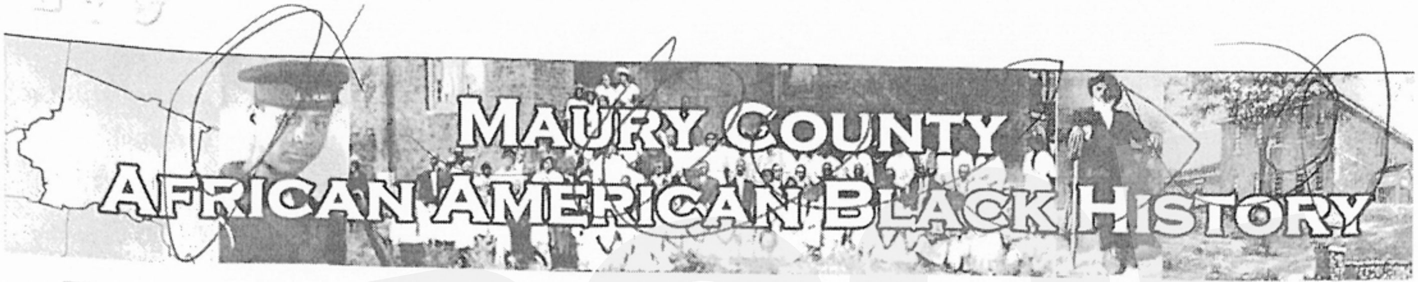
Commission Chairman Don Morrow, supporting a request made by commissioners Gary Stovall and Talvin Barner, formally introduced the request during the county's May building committee meeting.

In other news: *City leaders to unveil historical marker at Riverwalk Park*

A school of 'vitality': *Columbia residents remember McDowell's historic impact ahead of demolition*

"I think it is something that may have been omitted in the past," Morrow told his fellow commissioners. "They are historic buildings. It makes sense to me that we do that."

The commissioners proposed that Columbia's College Hill School and Carver-Smith High School in addition to Mt. Pleasant's Clarke Training School be added to the mural.



🏠 > CARVER SMITH HIGH SCHOOL

CARVER SMITH HIGH SCHOOL

Opened January 1950 Closed 1969

Serving grades seven through twelve, the Carver-Smith High School, was named for George Washington Carver, an African American who won international fame for agricultural research and Stella Howse Smith who was the Jeanes Teacher/Supervisor of Colored Schools in Maury County.

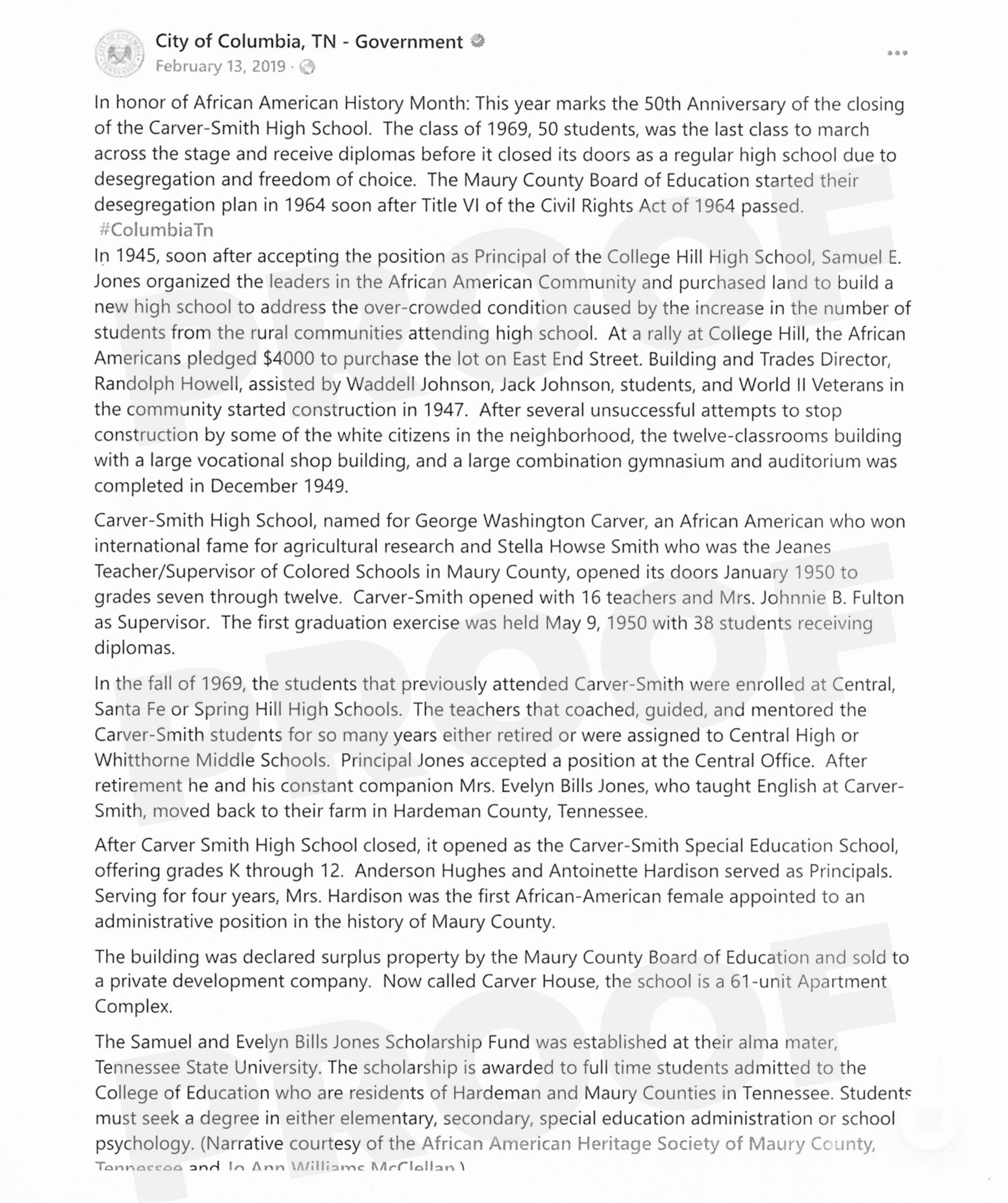
The class of 1969, 50 students, was the last class to march across the stage and receive diplomas before it closed its doors as a regular high school due to desegregation and freedom of choice. The Maury County Board of Education started their desegregation plan in 1964 soon after Title VI of the Civil Rights Act of 1964 passed.

In 1945, soon after accepting the position as Principal of the College Hill High School, Samuel E. Jones organized the leaders in the African American Community and purchased land to build a new high school to address the over-crowded condition caused by the increase in the number of students from the rural communities attending high school. At a rally at College Hill, the African Americans pledged $4000 to purchase the lot on East End Street.

Building and Trades Director, Randolph Howell, assisted by Waddell Johnson, Jack Johnson, students, and World II Veterans in the community started construction in 1947. After several unsuccessful attempts to stop construction by some of the white citizens in the neighborhood, the twelve-classrooms building with a large vocational shop building, and a large combination gymnasium and auditorium was completed in December 1949.

Carver-Smith High School, named for George Washington Carver, an African American who won international fame for agricultural research and Stella Howse Smith who was the Jeanes Teacher/Supervisor of Colored Schools in Maury County, opened its doors January 1950 to grades seven through twelve. Carver-Smith opened with 16 teachers and Mrs. Johnnie B. Fulton as Supervisor. The first graduation exercise was held May 9, 1950 with 38 students receiving diplomas.

In the fall of 1969, the students that previously attended Carver-Smith were enrolled at Central, Santa Fe or Spring Hill High Schools. The teachers that coached, guided, and mentored the Carver-Smith students for so



City of Columbia, TN - Government
February 13, 2019 ·

In honor of African American History Month: This year marks the 50th Anniversary of the closing of the Carver-Smith High School. The class of 1969, 50 students, was the last class to march across the stage and receive diplomas before it closed its doors as a regular high school due to desegregation and freedom of choice. The Maury County Board of Education started their desegregation plan in 1964 soon after Title VI of the Civil Rights Act of 1964 passed.
#ColumbiaTn
In 1945, soon after accepting the position as Principal of the College Hill High School, Samuel E. Jones organized the leaders in the African American Community and purchased land to build a new high school to address the over-crowded condition caused by the increase in the number of students from the rural communities attending high school. At a rally at College Hill, the African Americans pledged $4000 to purchase the lot on East End Street. Building and Trades Director, Randolph Howell, assisted by Waddell Johnson, Jack Johnson, students, and World II Veterans in the community started construction in 1947. After several unsuccessful attempts to stop construction by some of the white citizens in the neighborhood, the twelve-classrooms building with a large vocational shop building, and a large combination gymnasium and auditorium was completed in December 1949.

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In the fall of 1969, the students that previously attended Carver-Smith were enrolled at Central, Santa Fe or Spring Hill High Schools. The teachers that coached, guided, and mentored the Carver-Smith students for so many years either retired or were assigned to Central High or Whitthorne Middle Schools. Principal Jones accepted a position at the Central Office. After retirement he and his constant companion Mrs. Evelyn Bills Jones, who taught English at Carver-Smith, moved back to their farm in Hardeman County, Tennessee.

After Carver Smith High School closed, it opened as the Carver-Smith Special Education School, offering grades K through 12. Anderson Hughes and Antoinette Hardison served as Principals. Serving for four years, Mrs. Hardison was the first African-American female appointed to an administrative position in the history of Maury County.

The building was declared surplus property by the Maury County Board of Education and sold to a private development company. Now called Carver House, the school is a 61-unit Apartment Complex.

The Samuel and Evelyn Bills Jones Scholarship Fund was established at their alma mater, Tennessee State University. The scholarship is awarded to full time students admitted to the College of Education who are residents of Hardeman and Maury Counties in Tennessee. Students must seek a degree in either elementary, secondary, special education administration or school psychology. (Narrative courtesy of the African American Heritage Society of Maury County, Tennessee and Jo Ann Williams McClellan.)

Delaying Forrest (approx. 4.6 miles away). Touch for a list and map of all markers in Mount Pleasant.

Photographed By Duane and Tracy Marsteller, June 28, 2020

2. Clarke Training School Marker

Credits. This page was last revised on June 30, 2020. It was originally submitted on June 29, 2020, by Duane and Tracy Marsteller of Murfreesboro, Tennessee. This page has been viewed 763 times since then and 308 times this year. **Photos:** 1, 2. submitted on June 29, 2020, by Duane and Tracy Marsteller of Murfreesboro, Tennessee. • Devry Becker Jones was the editor who published this page.

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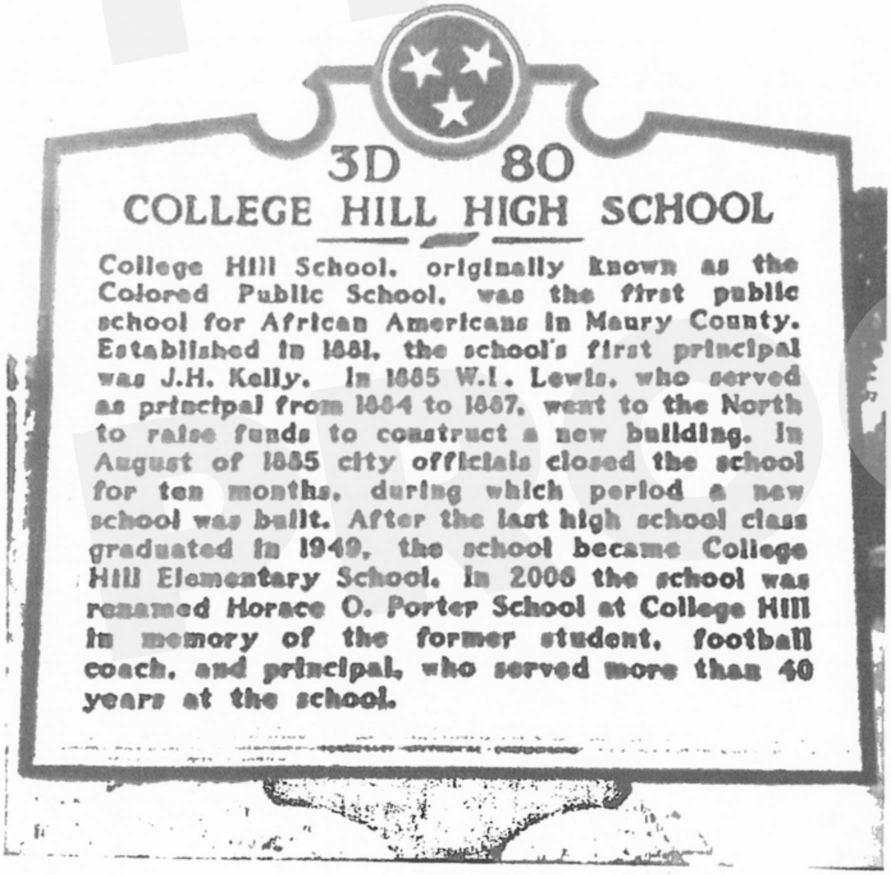
MAURY COUNTY
AFRICAN AMERICAN BLACK HISTORY

PROOF

> COLLEGE HILL SCHOOL

COLLEGE HILL SCHOOL



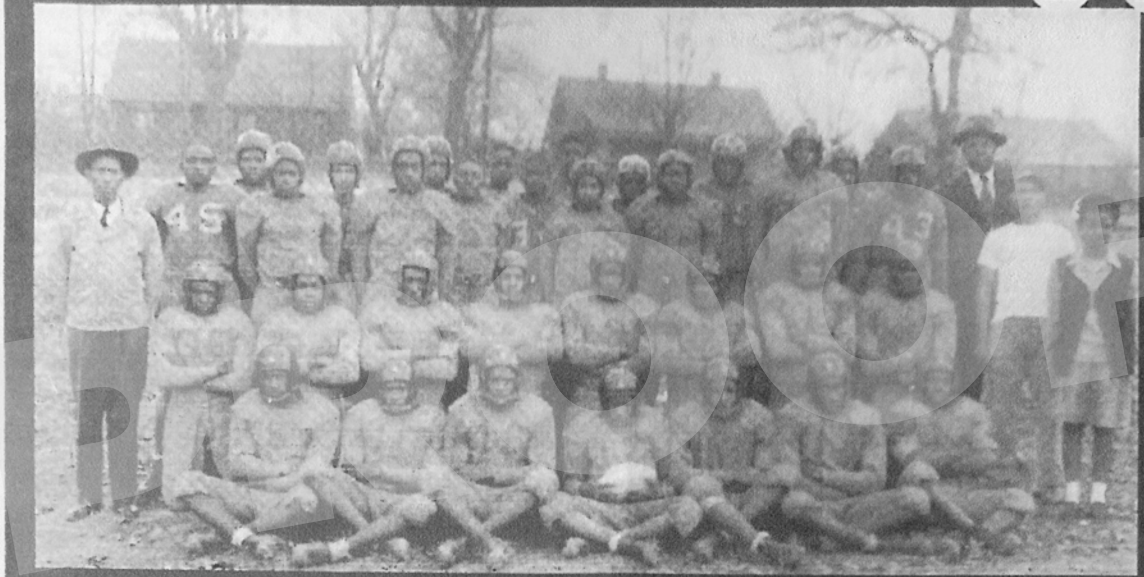
3D 80

COLLEGE HILL HIGH SCHOOL

College Hill School, originally known as the Colored Public School, was the first public school for African Americans in Maury County. Established in 1881, the school's first principal was J.H. Kelly. In 1885 W.I. Lewis, who served as principal from 1884 to 1887, went to the North to raise funds to construct a new building. In August of 1885 city officials closed the school for ten months, during which period a new school was built. After the last high school class graduated in 1949, the school became College Hill Elementary School. In 2006 the school was renamed Horace O. Porter School at College Hill in memory of the former student, football coach, and principal, who served more than 40 years at the school.

College Hill School was the elementary and high school for African Americans in Columbia, Tennessee during the era of segregation.

It was built in 1885 in alliance between then Mayor James Andrews and Professor J. H. Kelly, the son of Rev. Edmond Kelley, founder of the first African American Baptist Congregation in Columbia. Professor Kelly had received his education in Massachusetts and had returned to his hometown to help those in African American community of who were still living in Maury County after the civil war.



1946 COLLEGE HILL HIGH SCHOOL BULLDOGS

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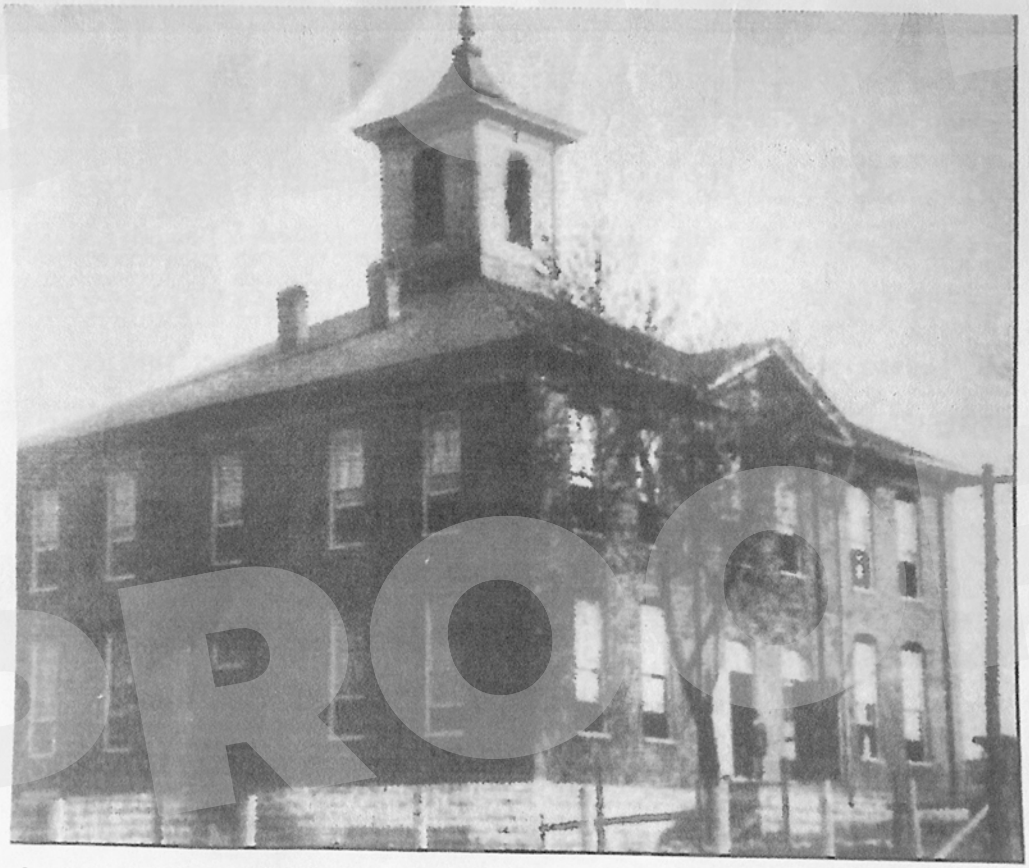


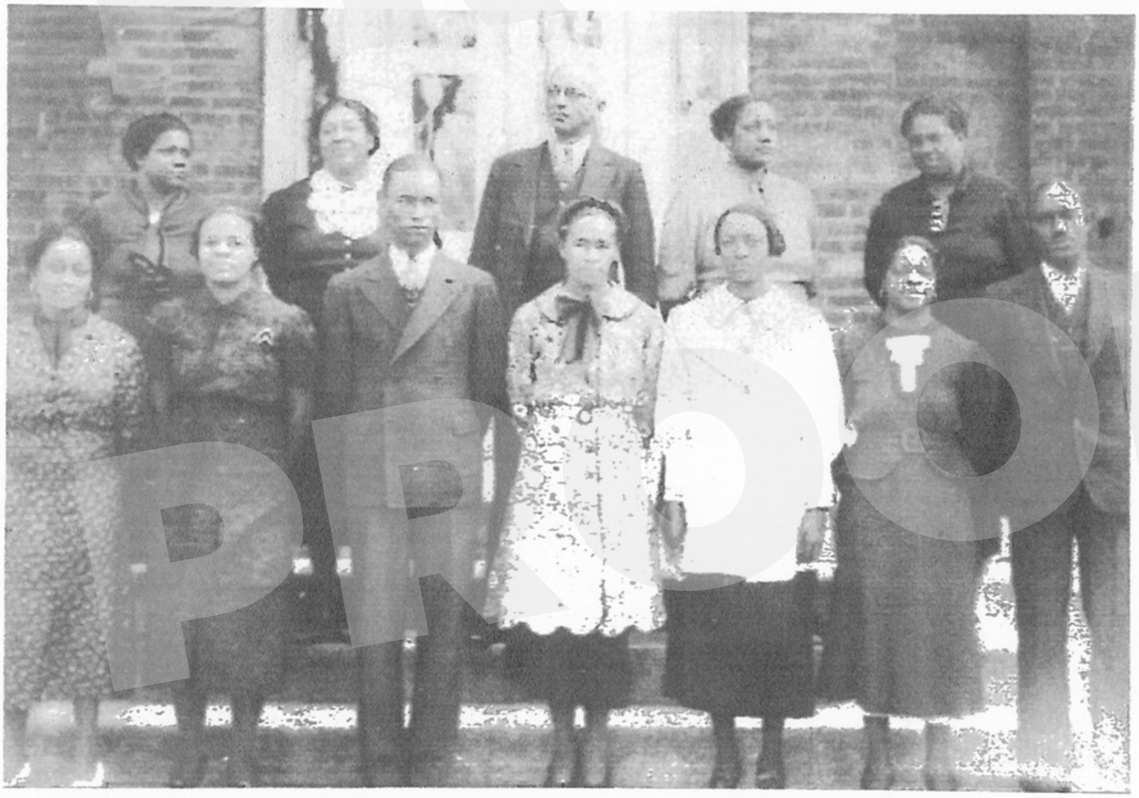
the original College Hill School, built in the 1880s.

PROOF

Professor Kelley's father had lived as a slave in Columbia, along with another man, Dyer Johnson, both owned by a woman named Ann White. During his tenure at College Hill, Professor Kelly assisted Dyer Johnson's son, Robert G. Johnson, in getting a college education. Robert Johnson returned to teach at College Hill, and replaced Kelley as the principal.

Professor Johnson was father of the Lyman T. Johnson, another College Hill alumni, who went on to become a leader in the cause of civil rights, best known for a landmark court case which integrated the University of Kentucky in 1948.

In 2006, the school was named in memory of Mr. Horace O. Porter, a graduate of College Hill who returned to serve as a teacher in 1937. Retiring in 1979, he taught at the school for 42 years.



Back Row: (left to right)
Johnnie Bell Fulton, "Superintendent of the Colored Schools," Willie Ann Harlan, Prof. Thomas J. Caruthers (Principal of College Hill School) , Agnes Bradshaw Braden, Mary Bell Collins

Front Row :
Pauline Evans, Alma L. Johnson, Edward Henry Kimes, Hattye Mary Evans, Alicia Dobbins Taylor, Julia Estelle Bledsoe, Cain E. Lee.

From: Sandra Seaton, "College Hill Faculty, 1935, Columbia, Tennessee. Photo from our family album. My mother, Hattye Mary Evans Harris is fourth from the left. . She's wearing the smock dress with scalloped edge and bow the top. Always perfectly attired. At her left is Mr. Edward Kimes, her first boyfriend. My Aunt Polly, Pauline Evans Mitchell, my mother's sister, is the first on the left. All dresses buttoned to the top. Ties mandatory."

A historical marker commemorates the school's beginning.

Location: 1101 Bridge Street, Columbia TN 38401

Inscription:

College Hill School, originally known as the Colored Public School, was the first public school for African Americans in Maury County. Established in 1881, the school's first principal was J.H. Kelly. In 1885 W.I. Lewis, who served as principal from 1884 to 1887, went to the North to raise funds to construct a new building. In August of 1885 city officials closed the school for ten months, during which period a new school was built. After the last high school class graduated in 1949, the school became College Hill Elementary School. In 2006 the school was renamed Horace O. Porter School at College Hill in memory of the former student, football coach, and principal, who served more than 40 years at the school.

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Maury County African American Black History For more information:
Mailto:contact@maurycountyafricanamericanblackhistory.org

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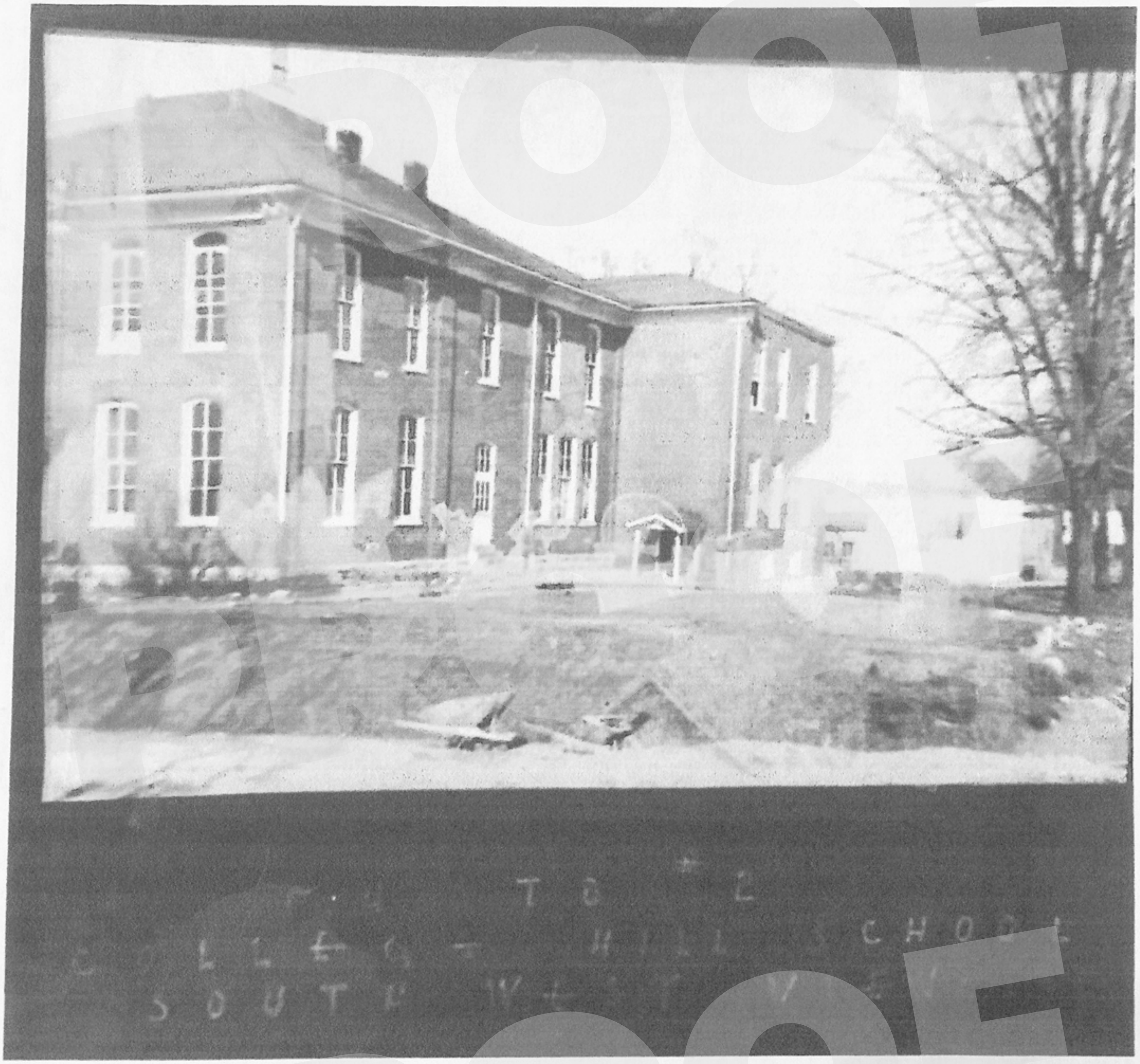


PHOTO #2
COLLEGE HILL SCHOOL
SOUTH WEST VIEW

I have no recollection where I got these early photos of College Hill School

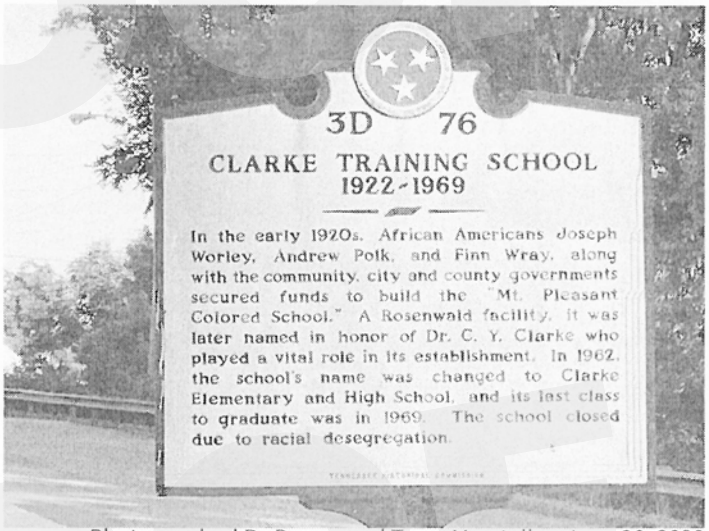
ON LEFT: North West View 1885 ON RIGHT: school was under construction

Mount Pleasant in Maury County, Tennessee — *The American South (East South Central)*

Clarke Training School

1922-1969

Inscription. In the early 1920s, African Americans Joseph Worley, Andrew Polk, and Finn Wray, along with the community, city and county governments secured funds to build the "Mt. Pleasant Colored School." A Rosenwald facility, it was later named in honor of Dr. C. Y. Clarke who played a vital role in its establishment. In 1962, the school's name was changed to Clarke Elementary and High School, and its last class to graduate was in 1969. The school closed due to racial desegregation.


3D 76
CLARKE TRAINING SCHOOL
1922-1969
In the early 1920s, African Americans Joseph Worley, Andrew Polk, and Finn Wray, along with the community, city and county governments secured funds to build the "Mt. Pleasant Colored School." A Rosenwald facility, it was later named in honor of Dr. C. Y. Clarke who played a vital role in its establishment. In 1962, the school's name was changed to Clarke Elementary and High School, and its last class to graduate was in 1969. The school closed due to racial desegregation.

Photographed By Duane and Tracy Marsteller, June 28, 2020

1. Clarke Training School Marker

Erected by Tennessee Historical Commission. (Marker Number 3D 76.)

Topics and series. This historical marker is listed in these topic lists: African Americans • Education. In addition, it is included in the Rosenwald Schools, and the Tennessee Historical Commission series lists. A significant historical year for this entry is 1922.

Location. 35° 31.928′ N, 87° 12.123′ W. Marker is in Mount Pleasant, Tennessee, in Maury County. Marker is at the intersection of Southport Road and Rainey Street, on the right when traveling west on Southport Road. Touch for map . Marker is at or near this postal address: 100 Rainey St, Mount Pleasant TN 38474, United States of America. Touch for directions.

Click or scan to see this page online

Other nearby markers. At least 8 other markers are within 5 miles of this marker, measured as the crow flies: Mount Pleasant Commercial Historic District (approx. 0.3 miles away); The Bigby Greys (approx. 0.3 miles away); Mount Pleasant Confederate Memorial (approx. 0.3 miles away); Breckenridge Hatter's Shop (approx. 0.3 miles away); Highland Hall (approx. 0.4 miles away); Rattle and Snap Plantation (approx. 3½ miles away); St. John's Episcopal Church (approx. 4.6 miles away);

The three buildings would be the first structures associated with the county's rich Black history to be featured in the mural.

All three schools were campuses that taught Black students before the integration of Tennessee's Public School system in 1954.

College Hill opened in the 1880s and was the first public school for Columbia's Black residents. Carver-Smith then replaced the school in the early 1950s.

Opened in January 1950, Carver-Smith was named after George Washington Carver, an African American who won international fame for agricultural research, and Stella Howse Smith who was the Jeanes Teacher/Supervisor of Colored Schools in Maury County.

After members of the city's Black community held a successful fundraising effort to purchase property on East End Street, construction of the building began in 1947.

After several unsuccessful attempts to stop construction by some of the white citizens in the neighborhood, the 12-classroom building included a large vocational shop and a gymnasium/ auditorium combination was completed in December 1949.

The school opened with a staff of 16 teachers.

Clarke began as a Rosenwald School, a schoolhouse supported by the Rosenwald Fund, a partnership between Booker T. Washington and Julius Rosenwald, President of Sears and Roebuck.

The fund provided matching grants for more than 5,000 schools, shops, and teacher's residences built-in 15 southern states between 1917 and 1931.

Clarke was originally opened under the program in the 1920s.

Cost of mural

Morrow said it would cost the county about $1,500 to add the three schools to the mural.

"I think it would be wise," Stovall said, who represents District 3. "The sign says lost landmarks. African Americans have lost landmarks too. We want something up here to represent African American history in Maury County and that ain't a lot."

The mural is a recreation of a hand-painted wall that has decorated the halls of the commission's meeting room for more than a decade.

***Previously:** First Black woman physician in Mt. Pleasant paved way for other female doctors in Tennessee*

***College Hill School:** How College Hill School anchored education in Maury County*

The mural was replaced with a wallpaper recreation as the room was renovated and repaired after a burst pipe flooded the chambers at the beginning of 2018.

"It is part of the heritage that we have, and I think everybody is in agreement that we do that," Morrow said. "I think it is going to be a good addition."

Morrow said he hopes the change is approved by the full commission before the county's general election this August.

County Historian Jo Ann Williams McClellan, the founder of the African American Heritage Society, said the schools would be an excellent addition to the mural.

"As a historian and the president of the African American Heritage Society, I think that is an important move because the schools are important to the African American community and the county's history," McClellan said.

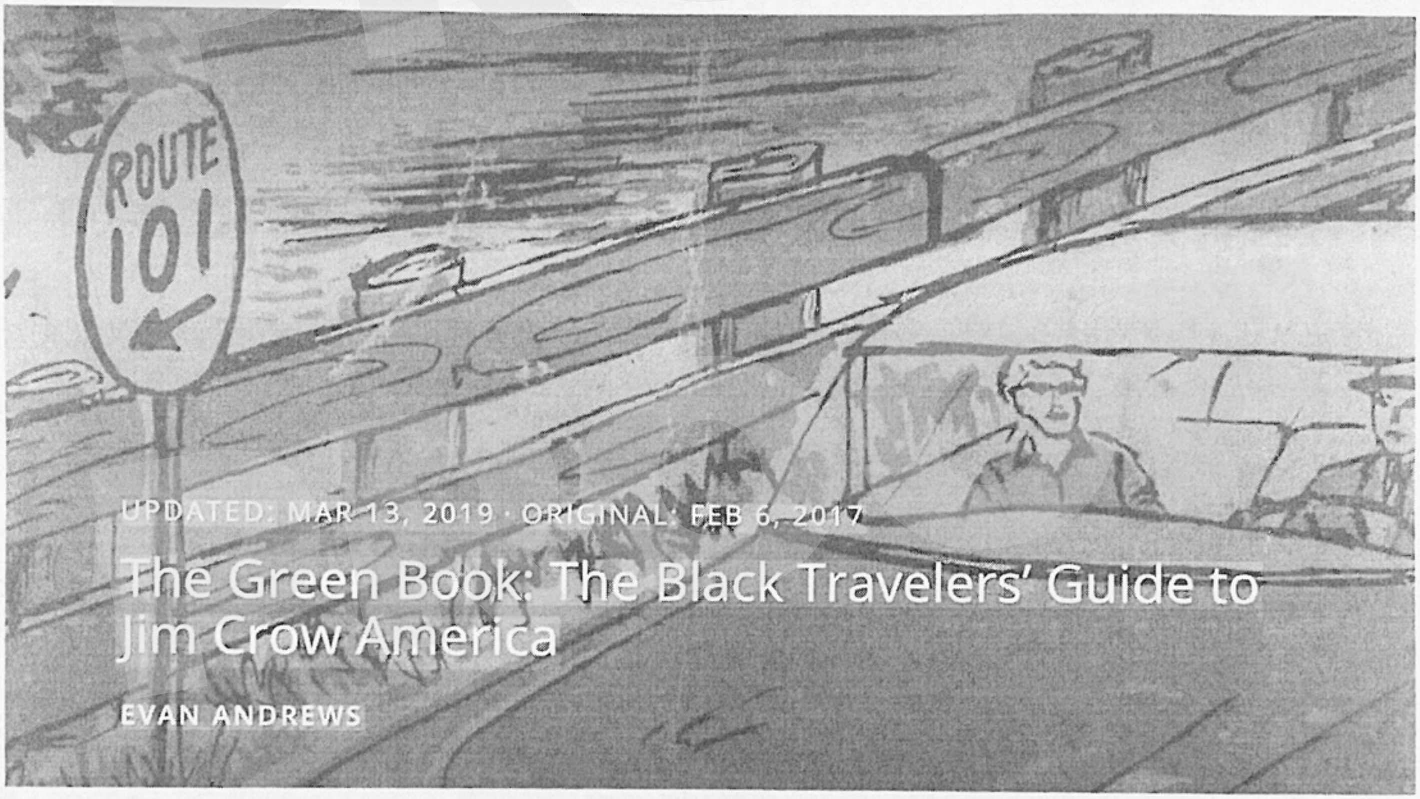
"I think it is an excellent idea, and it should be done," McClellan said. "Those schools are very significant to the African American History and Maury County."

Reach Mike Christen at mchristen@c-dh.net. Follow him on Twitter at @MikeChristenCDH and on Instagram at @michaelmarco. Please consider supporting his work and that of other Daily Herald journalists by subscribing to the publication.

HISTORY #1 FACTUAL ENTERTAINMENT BRAND

PROOF

HISTORY STORIES



UPDATED: MAR 13, 2019 · ORIGINAL: FEB 6, 2017

The Green Book: The Black Travelers' Guide to Jim Crow America

EVAN ANDREWS

The New York Public Library

For nearly 30 years, a guide called the "Negro Motorist Green Book" provided African Americans with advice on safe places to eat and sleep when they traveled through the Jim Crow-era United States.

"There will be a day sometime in the near future when this guide will not have to be published. That is when we as a race will have equal opportunities and privileges in the United States. It will be a great day for us to suspend this publication for then we can go wherever we please, and without embarrassment."

PROOF

Annie R. Conley

"Food Like Mother Used to Cook"

LA GRAND EAT SHOP

206 E. 9th Street, Chattanooga, Tenn.

M. Y. B. PACKAGE STORE

320 East 9th Street **Chattanooga, Tenn.**

Ruby's Drive-In .... 101 E. 46th Street
Y.M.C.A. .... 915 Park Street
Y.W.C.A. .... 924 E. 8th Street

CLARKSVILLE

Northington Tourist Home .... 717 Main Street
Virginia's Cafe .... 908 E. College Street

CLEVELAND

Kline Rest Home .... 680 E. Inman Street
Quality Cafe .... 795 Inman Street

COLUMBIA

Stop & Rest Motel & Restaurant .... 4 mi. South on Hiway [illegible]

HUMBOLDT

Booker T. Motel .... U. S. 79 & [illegible]

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Comfort, Convenience and Courtesy
On the Highway U. S. 11-W — 7 Miles East of Knoxville

Route 5, Box 485 **Knoxville, Tenn.**

KNOXVILLE

Anderson's Tourist Home .... 501 E. Church Street
College Cafe .... 1518 University Ave., [illegible]
Graves Drug Store .... 1901 Texas Avenue
Miller's Modern Motel & Resort .... On Hiway 11-W, 7 mi. East of Knoxville
Rosebud Tavern & Restaurant .... 120 E. Vine Avenue
Streamline Snack Bar .... 125 E. Vine Street
The Pink House .... 1514 University Ave., [illegible]
Tommy's Service Station .... 1304 Vine Ave.

ROBERT WILSON

MURDERED IN MAURY COUNTY COURTHOUSE

1924

ROBERT WILSON WAS ACCUSED OF RAPING A YOUNG WOMAN NAMED TWONEY. HE WAS TRIED IN THE MAURY COUNTY COURTHOUSE AND FAR LAACK OF EVIDENCE WAS ONLY GIVEN A LIGHT SENTENCE . THE GIRL'S BROTHER, DAVID (DACIE) TWONEY ENRAGED TOOK OUT A PISTOL FROM HIS COAT AND SHOT ROBERT WILSON WHO DIED FROM THE PISTL SHOT.

SO MANY MAURY COUNTY WHITE MEN RUSHED TO SIGN HIS BOND EXTRA PAPER HAD TO BE PROVIDED.

Witness judge Thomas lytle, jury

The color of the law, o'brian

WIKIPEDIA

Coordinates: 35°36′54″N 87°2′40″W

Lynching of Henry Choate Nov. 1927

Henry Choate was an African-American man who was lynched by a mob in Columbia, Tennessee, on November 13, 1927.[1] Accused of having attacked a white girl, he was taken to the Columbia jail, from which a mob numbering hundreds of people sprang him. They killed him there, dragged him through the city behind a car, and than hanged the body from the courthouse.

Description

Henry Choate was eighteen years old when he was murdered. He was working on a road construction project in Coffee County, Tennessee, and went to Columbia on Armistice Day to visit his grandfather, Henry Clay Harlan, who was 85 years old, born into slavery, and lived about seven miles west of Columbia. During that visit a young white girl claimed she had been attacked by a young Black man. The sheriff of Maury County, Sam Wiley, brought in a pack of bloodhounds. Choate was arrested and put in the county jail, and the sheriff's wife, Mrs. Wiley, alerted the "Negro cook of the jail", Mrs. Ella Gant, that a group of men were going to come and kill Choate. Gant brought him cigarettes and told him the news, and that he should pray; he said he knew this was going to happen, but didn't pray and remained proud. When the mob came, Mrs. Wiley hid the keys and told the mob she wasn't going see "an innocent boy hung". But when a man started pounding at the jail door with a hammer, and the use of dynamite was threatened, she procured the key.[2] The mob, some 250 men,[3] opened the jail, got Choate out, and someone hit him with a hammer on the head. They then tied him to a truck (he had apparently died already) and dragged him through the streets, and up into the courthouse.[2] There he was hanged, from the second story of the County Courthouse in Columbia, which was still decorated for Armistice Day.[4]

References

1. "The Law's Too Slow" (https://books.google.com/books?id=CMsZAAAAIAAJ&pg=RA1-PA19). *Opportunity: A Journal of Negro Life*. January 1928. p. 19. Retrieved May 23, 2021.
2. Minor, Robert (1946). "Henry Choate was hanged in the courthouse". *Lynching and Frame-up in Tennessee*. New Century. pp. 21–24.
3. Steelman, John R. (1928). *A Study of Mob Action in the South* (https://archive.org/stream/studyofmobaction00stee/studyofmobaction00stee_djvu.txt) (PhD). University of North Carolina. p. 268.
4. "Courthouse is Lynch Gallows" (https://books.google.com/books?id=0km_frJZALIC&pg=PA181). *New York World*. November 12, 1927.

External links

Retrieved from "https://en.wikipedia.org/w/index.php?title=Lynching_of_Henry_Choate&oldid=1039543258"

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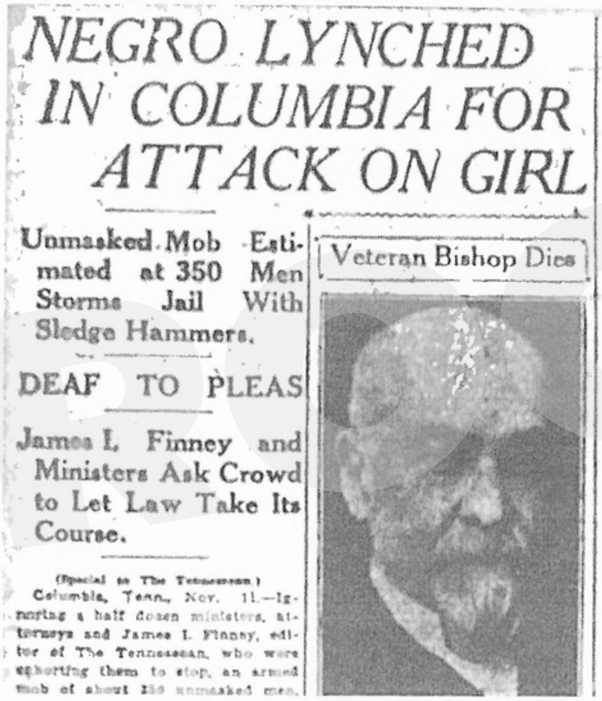
PROOF

The circumstances of Henry Choate's lynching on Armistice Day 1927 are especially revolting.



NEGRO LYNCHED IN COLUMBIA FOR ATTACK ON GIRL

Unmasked Mob Estimated at 350 Men Storms Jail With Sledge Hammers.

DEAF TO PLEAS

James I. Finney and Ministers Ask Crowd to Let Law Take Its Course.

(Special to The Tennessean.)

Columbia, Tenn., Nov. 11.—Ignoring a half dozen ministers, attorneys and James I. Finney, editor of The Tennessean, who were exhorting them to stop, an armed mob of about 350 unmasked men,

Veteran Bishop Dies

Front-page headlines in the *Nashville Tennessean* on Nov. 12, 1927.

Earlier that day, Choate was accused of assaulting Sarah Harlan, a 16-year-old white girl, as she waited for a school bus on a remote stretch of road five miles from Columbia. Harlan's clothing reportedly was nearly torn away by the assailant, who attempted to shoot her. She screamed for help. According to the *Tennessean*, the attacker struck her on the forehead with the butt of his pistol and apparently attempted to strangle the teenager, one of nine children raised by a widow. Sarah scratched her assailant and bit his finger, drawing blood. The man fled when she told him her brother was approaching, a ruse. "Now I'll guess you'll get it," Harlan said, the *Tennessean* reported.

Using bloodhounds named Queen and George, a law enforcement posse arrived at the house of Choate's grandfather, where they arrested Henry. According to officers, Choate had changed from his bloody shirt and trousers and hidden a 22-caliber pistol, which they alleged he used to club Sarah. Sheriff Luther Wiley said Choate had a wound on the middle finger of his left hand, a bite mark inflicted by the victim. Whether any of this is true, well, we may never know.

Choate, who denied the attack, was taken by law enforcement to the house of Harlan's uncle, where Sarah was staying. She couldn't identify him positively as her assailant. A mob formed and surged into the house. The girl's mother and the sheriff "asked them to spare the negro for trial," the newspaper reported, and Henry was whisked out another door and taken by car to the Maury County Jail, 300 yards from the county courthouse.

Beats Assailant
MISS SARAH HARLAN

The *Nashville Tennessean* published Sarah Harlan's photo on Nov. 13, 1927. She couldn't positively indentify Henry Choate as her assailant.

Eager to storm the jail, a mob formed at the two-story, late-19th-century building on 6th Street. Attempts to swipe the keys to the jail from Wiley's wife failed. Deputy sheriff Ed Pugh of Nashville, who owned bloodhounds George and Queen, warned the crowd about attempting to exact its perverted version of justice on the eve of the election for county sheriff. Wouldn't want to make Sheriff Wiley look bad after all.

At 7 p.m., the scene at the county jail was calm. But about an hour later, the mob formed again on 6th Street, soon growing to about 350. Swinging sledgehammers, some of the men broke into the jail, leaving destruction in their wake. Wiley reportedly pleaded with them to stop. So did his wife, but someone turned over the key to the cell for Choate, who must have been terrified. The sheriff himself may have unlocked the cell.

MOST POPULAR IN THE LAST 30 DAYS

Bones, rusty gun barrels 1881 tour of Seven Days battlefields

Remains of soldiers on Gaines' Mill battlefield in 1865. Sixteen years later, soldier remains still were found on the Seven Days batt...

'Utter desolation' A visit to Lee-Grant 'Surrender House' in 1915

Early 20th-century postcards of the ruins of Wilmer McLean's house, where Lee surrendered to Grant on April 9, 1865. (National Par...

'His whole face was shot away': The trials of Private Oliver Dart

14th Connecticut Private Oliver Dart was grievously wounded at Fredericksburg on Dec. 13, 1862. (Image courtesy Alan Crane) A tattere...

'Dreadfully distorted visages': How soldiers die in battle

A fallen Confederate at Petersburg in 1864. (Thomas C. Roche | Library of Congress) CLICK ON ALL IMAGES TO ENLARGE. Like this blog o...

Antietam hospital scene. 'Hold my hand till I die'

(HOVER OVER IMAGE | Then: Library of Congress collection | Now: John Banks.) Like this blog on Facebook | Follow me on Twitte...

Meet the artist whose work features vanishing treasure

Professional artist Peggy Snow stands next to her work-in-progress creation at the old Primm farm in Brentwood, Tenn. In the right backgrou...

Hanging of Henry Wirz: 'A lovelier day never dawned'

In an englargement of an Alexander Gardner image, a noose is placed around the neck of Henry Wirz, who appears stunned by his fate. (...

What HS students wrote about Gardner's Antietam photo

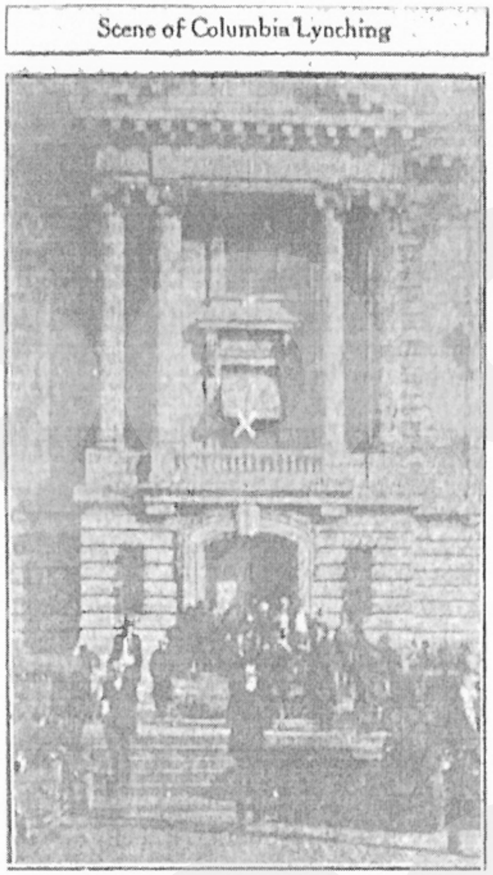
A fallen Confederate on Antietam battlefield. (Alexander Gardner/Library of Congress) Like this blog on Facebook | Follow me on Twit...

Great history, good grub: A long walk in Franklin, Tennessee

Nearby, James Finney, the editor of the *Nashville Tennessean*, and several ministers were attending an American Legion Armistice Day banquet. Alerted to the disturbance at the jail, they attempted to intervene. Finney and a Presbyterian minister – "a critic of hooded orders," a reference to the Klu Klux Klan – tried to contact the governor of Tennessee by "long-distance telephone" for assistance from the state militia, stationed nearby. Apparently, they failed.

"They planned to tell the governor," the newspaper reported, "that no determined effort was being made to protect the negro against the lynchers …"

Dragged from the jail, Choate supposedly confessed at the door of the courthouse to J.R. Parsons, a Methodist minister, who urged the mob to let the teenager stand trial. Choate's "confession" was heard by a man nearby holding a rope. "Well, that sends you to hell," he said, according to a newspaper reporter.


Scene of Columbia Lynching

Two days after the lynching, the *Nashville Tennessean* published this image of voters casting ballots at the Maury County Courthouse in the Democratic primary for sheriff. The "X" shows where the "hanging rope" was tossed.

A noose around his neck, Choate was taken to the second floor of the courthouse, which was decorated with red, white and blue for Armistice Day. The men pushed through the double doors that led outside, tied the rope to the stone balustrade, and hurled Choate over. The teenager's body dangled to about the center of the first-floor doorway for about 10 minutes. Relatives later retrieved Henry's battered body.

"Success of the lynching" the *Tennessean* reported, was announced by Finney at the American Legion banquet.

"Maury County," the newspaper added, "had been disgraced."

'COURTHOUSE IS LYNCH GALLOWS'

Accounts of Choate's horrific lynching were published in newspapers throughout the United States. "Courthouse is lynch gallows," proclaimed the headline in the *New York World.*

In Tennessee, newspapers blamed Sheriff Wiley for not protecting Choate. "One shot fired into that crowd," the Clarksville newspaper wrote, "would have saved that negro's life. Mobs are always cowardly under such circumstances as that."

A week after the lynching, editor Finney of the *Tennessean* weighed in on the pages of his newspaper. "Executions by mob are murder," he wrote, "nothing more, nothing less."

Beyond demanding justice, journalists apparently didn't do any digging of their own.

Maury County citizens, a Chattanooga newspaper wrote, "will not be judged alone by the lynching of Henry Choate,

Imposing earthen walls of Fort Granger in Franklin, Tenn. Union artillery here caused significant casualties among Confederates during the ...

A Tennessee church and 'returning dust of immortal Cleburne'

After Patrick Cleburne's exhumation in 1870 at St. John's Episcopal Church Cemetery, the Irish-born general's remains were temp...

ALL-TIME POPULAR

'No man ... more honored': Longstreet's 1888 Gettysburg visit

In an enlargement of the William Tipton image below, Civil War commanders (from left) Joshua Chamberlain, Daniel Butterfield, James Long...

'Dreadfully distorted visages': How soldiers die in battle

A fallen Confederate at Petersburg in 1864. (Thomas C. Roche | Library of Congress) CLICK ON ALL IMAGES TO ENLARGE. Like this blog o...

A haunting final entry in 16th Connecticut soldier's diary

In 1864, 16th Connecticut Private Henry Adams recorded entries in this small pocket diary. (Connecticut Historical Society collection)...

A visit to modest grave of George Meade, 'hero of Gettysburg'

Panoramic view from behind Meade family plot in Laurel Hill Cemetery. (Click at upper r...

'His whole face was shot away': The trials of Private Oliver Dart

14th Connecticut Private Oliver Dart was grievously wounded at Fredericksburg on Dec. 13, 1862. (Image courtesy Alan Crane) A tattere...

Death spiral: A sad end for house where Antietam officer died

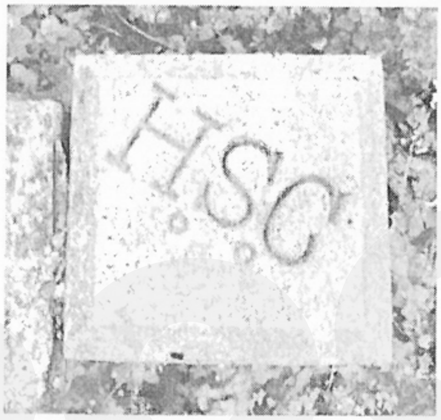
Boarded up and battered by time and nature, the circa-1850 Jacob A. Thomas house near Boonsboro, Md. (CLICK ON ALL IMAGES TO ENLARGE.) ...

Forgotten no more: First soldier to die in Gettysburg Campaign

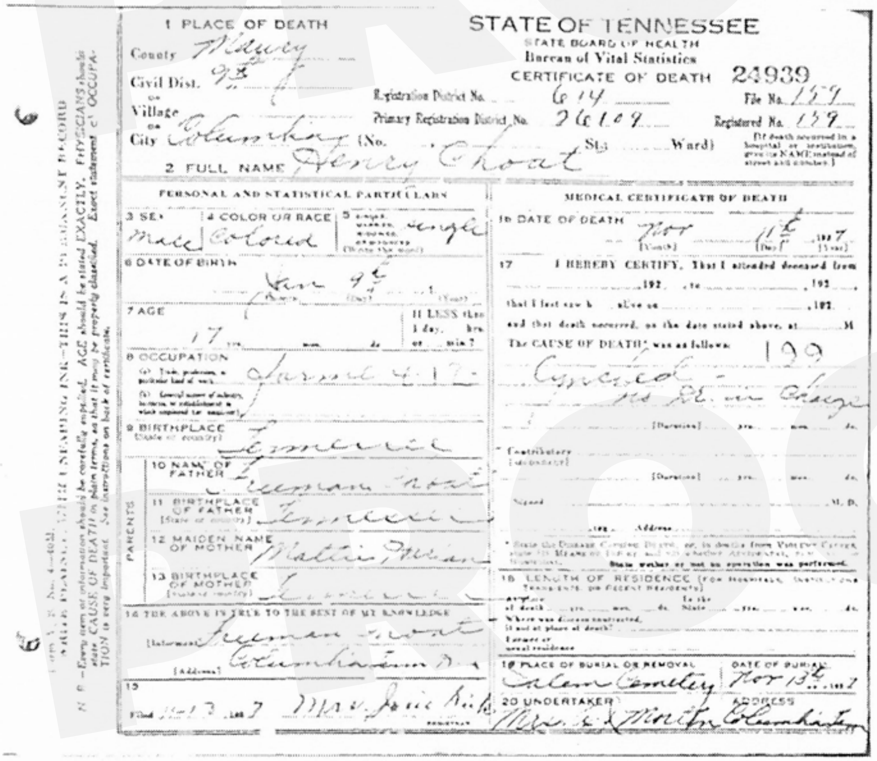
And then there's the Choates' 18-year-old son, Henry, who died in 1927. Perhaps he's buried at Salem Church Cemetery beneath the small, block marker inscribed with "H.S.C." None of the other nearby graves include a readable last name, so there's no way to tell. We know the cause of Henry's death, though. In cursive writing, it leaps from his one-page death certificate:

"Lynched."

Henry Choate is why I'm here.



Could this be Henry Choate's gravestone?


WRITE PLAINLY, WITH UNFADING INK—THIS IS A PERMANENT RECORD

N. B.—Every item of information should be carefully supplied. AGE should be stated EXACTLY. PHYSICIANS should state CAUSE OF DEATH in plain terms, so that it may be properly classified. Exact statement of OCCUPATION is very important. See instructions on back of certificate.

1 PLACE OF DEATH

County Maury

Civil Dist. 9th

Village or City Columbia (No. St. Ward)

2 FULL NAME Henry Choat

STATE OF TENNESSEE
STATE BOARD OF HEALTH
Bureau of Vital Statistics
CERTIFICATE OF DEATH 24939

Registration District No. 614

Primary Registration District No. 26109

File No. 159

Registered No. 159

(If death occurred in a hospital or institution, give its NAME instead of street and number.)

PERSONAL AND STATISTICAL PARTICULARS

3 SEX Male

4 COLOR OR RACE Colored

5 Single, married, widowed, or divorced (Write the word) single

6 DATE OF BIRTH Jan 9th (Month) (Day) (Year)

7 AGE 17 yrs. mos. ds. If LESS than 1 day, hrs. or min.?

8 OCCUPATION (a) Trade, profession, or particular kind of work Farmed 4-17

(b) General nature of industry, business, or establishment in which employed (or employer)

9 BIRTHPLACE (State or country) Tennessee

PARENTS

10 NAME OF FATHER Freeman Choat

11 BIRTHPLACE OF FATHER (State or country) Tennessee

12 MAIDEN NAME OF MOTHER Mattie [illegible]

13 BIRTHPLACE OF MOTHER (State or country) Tennessee

14 THE ABOVE IS TRUE TO THE BEST OF MY KNOWLEDGE

(Informant) Freeman Choat

(Address) Columbia Tenn [illegible]

15 Filed Nov 13 1927 Mrs. Josie Kirk Registrar

MEDICAL CERTIFICATE OF DEATH

16 DATE OF DEATH Nov 11th 1927 (Month) (Day) (Year)

17 I HEREBY CERTIFY, That I attended deceased from 192 , to 192 , that I last saw h alive on 192 , and that death occurred, on the date stated above, at M.

The CAUSE OF DEATH* was as follows: 199

Lynched -
no Dr. in charge

(Duration) yrs. mos. ds.

Contributory (secondary) (Duration) yrs. mos. ds.

(Signed) M. D.

192 (Address)

*State the DISEASE CAUSING DEATH, or, in deaths from VIOLENT CAUSES, state (1) MEANS OF INJURY; and (2) whether ACCIDENTAL, SUICIDAL, or HOMICIDAL. State whether or not an operation was performed.

18 LENGTH OF RESIDENCE (For Hospitals, Institutions, Transients, or Recent Residents)

At place of death yrs. mos. ds. In the State yrs. mos. ds.

Where was disease contracted, if not at place of death?

Former or usual residence

19 PLACE OF BURIAL OR REMOVAL Salem Cemetery

DATE OF BURIAL Nov 13th 1927

20 UNDERTAKER Mrs. [illegible] & Martin

ADDRESS Columbia Tenn

Henry Choate's death certificate. Cause of death: "Lynched." (Courtesy Tina Cahalan Jones)

'MAURY COUNTY HAD BEEN DISGRACED'

The Page 1 headlines in the Nov. 12, 1927, *Nashville Tennessean* are jarring:

"Negro Lynched in Columbia for Attack on Girl."

"Unmasked Mob Estimated at 350 Men Storms Jail With Sledge Hammers."

"Deaf to Pleas."

From 1882-1969, according to the Tuskegee Institute, 4,743 people, including 3,446 African-Americans, were lynched in the United States – a horrendous stain on our history. More than 73 percent of the murders occurred in the South.

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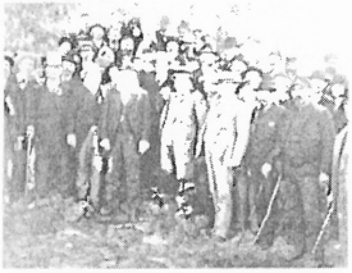
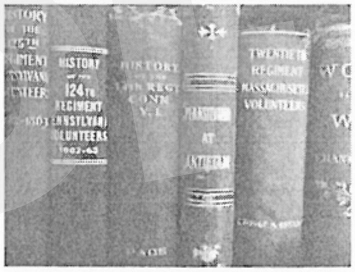
FEATURED POST

'Intolerable slobber': At Gettysburg, vets fume about Rebel flag



REGIMENTALS


HISTORY OF THE 125TH REGIMENT PENNSYLVANIA VOLUNTEERS
HISTORY 124TH REGIMENT PENNSYLVANIA VOLUNTEERS 1862-63
HISTORY CONN V.I.
ANTIETAM
TWENTIETH REGIMENT MASSACHUSETTS VOLUNTEERS

A one-stop shop for digitized regimental histories.

THEN & NOW

Compare Civil War-era images to photos of the same sites today. **(Images thread may load slowly.**

PROOF

THE STORY OF CORDIE CHEEK

Cordie Cheek (1916 – 1933) was a 17-year-old African American youth who was lynched by a white mob in Maury County, Tennessee near the county seat of Columbia. After being falsely accused of raping a young white girl, Cheek was released from jail when the Grand Jury did not indict him, due to lack of evidence. The County Magistrate and two other men from Murray County abducted Cheek from Nashville where he was staying with relatives near Fisk University, took him back to the county, and turned him over to a lynch mob. The mob mutilated the youth and murdered him by hanging.

Cordie Cheek lived with his parents in Glendale, a small community just south of the county seat of Columbia and Maury County. Cordie's mother Tenny worked for many years as a cook, maid, Midwife, and nurse for the Moores, a white family who lived nearby. Tenny arranged for her son to help doing chores around the Moore household. Henry Carl Moore, 19 years old in the winter of 1933, was two years older than Cordie. Friction began to develop between the two young men, and on one occasion, they had come to blows after a dispute over payment due to Cordie and his mother.

On November 16th, 1933, Cheek was chopping wood for the Moores. As he brought a load into the house, he accidentally collided with Henry's twelve-year-old sister, tearing her dress. Incensed, Henry paid his younger sister $1 to claim that Cordie tried to rape her.

Following the allegations, Cheek was arrested and placed in jail first in nearby Pulaski and eventually in Nashville, where he was taken out of concern for his safety. A Maury County Grand Jury eventually declined to indict him on the charge of rape or for any other lesser crime, due to lack of evidence, and he was released. Once freed, Cheek went to stay in the home of his uncle and aunt who lived at the edge of the campus of Fisk University in Nashville. A mob formed in Maury County, traveled to Nashville, and abducted Cheek, taking him back to Maury County. Among them were C. Hayes Denton, County Magistrate, whose car transported Cheek, Earl Allen, and Bob Hancock.

After they returned to Maury County, a white lynch mob formed. The white community was told of the impending lynching and assembled to watch. Cheek was forced to climb a ladder; white men put a blindfold over his face and a rope around his neck, strung from a cedar tree. The men exposed his genitals and castrated him. One man, allegedly Allen, used a pole to push the ladder away from Cordie's feet, causing him to be hanged to death. The onlookers, including women and children, cheered and passed around pistols, firing them into the air in celebration.

Witness:

James Garrett, a 17-year-old black man who was forced to watch the lynching, and who was interviewed by Jones, Draper, and/or Barnett, January 1934. There were also several hundred people in the community who gathered to (watch estimated number varies).

Other Involved Persons:

Henry Carl Moore, accuser and brother of Lady Ann Moore; C Hayes Denton, uncle of the Moors, magistrate, and organizer of the mob on the first attempt to lynch Cheek on November 16th, 1933; Bert Erwin was identified by Garrett as the one who hanged Cheek. Others who had a role in the kidnapping, castration, and lynching on December 15th, 1933 were Dawes and Bob Hancock, James and William Douglass, Walter D. "Red" Miller, Pillow Due, "Dad" Gilliam, Zach Cathey, Austin Harlan, and Jim Mayberry. Most of these and some others were identified as being in the first mob on November 16th, 1933.

Aftermath

Noted historian John Hope Franklin, then a student at Fisk, recalled:

"Those of us who had remained in Nashville over the Christmas holidays were obsessed with discussing the Cordie Cheek lynching. Indeed, the entire remainder of our junior year was overshadowed by this tragic event. There were investigations, interviews, and other actions. The conclusion that many of us reached was that if it could happen to Cordy Cheek, who had been seized within three blocks of the Fisk Chapel, it could happen to any of us."

PROOF

In his 1934 essay, “Cowards from the Colleges”, Langston Hughes commented that Cheek was abducted almost at the gates of the University.

In spite of various protests and calls in Nashville for justice, Gail Williams O’Brien writes that Maury County officials, along with a number of leading citizens in the community, closed ranks to block indictments against the alleged lynchers, and neither State nor Federal forces overcame their resistance.

In his Pulitzer Prize-winning book *Devil in the Grove: Thurgood Marshall, the Groveland Boys and the Dawn of a New America*, Gilbert King theorized that the outrage from the lynching of Cheek was one of the factors that catalyzed the resistance of blacks in the Columbia, Tennessee race riot of 1946, noted nationally as the first major racial confrontation of the post-war era.

Remembering Cordie Cheek

The story of Cordie Ch...

Cordie Cheek

TN Historical Justice Coalition – Archival Research Worksheet

Research Volunteer: Elizabeth Queener
Today's Date: 04/01/2019
CASE NAME: Cordie Cheek
CASE DATE: December 15, 1933
CASE LOCATION: Maury County, TN, Glendale

Sources/files:
A Guide to the Cordie Cheek Papers, 1933-1934. Virginia Tech Special Collections, University Libraries, Collection Number Ms1987-026. Includes witness interviews and reports by Thomas Jones (president of Fisk University), Andrew Raper, and Albert E. Barnett.
New York Times – 12/16/1933
The Color of the Law – Gail Williams O'Brien, University of North Carolina Press, 1999

Alleged violation: Attempted rape of a white girl, Lady Ann Moore

Exact location (address or intersection) of lynching: Intersection of Lewisburg Pike and Culleoka Highway in Glendale (where these roads intersected in 1933).

Names of Witnesses: James Garrett, a 17-year-old black man who was forced to watch the lynching, and who was interviewed by Jones, Raper, and/or Barnett January 1934. There were also several hundred people in the community who gathered to watch (estimated number varies).

Names/roles of other involved persons: Henry Carl Moore, accuser and brother of Lady Ann Moore; C. Hayes Denton, uncle of the Moore's, magistrate, and organizer of mob on the first attempt to lynch Cheek 11/16/1933; Bert Erwin was identified by Garrett as the one who hanged Cheek. Others who had a role in the kidnapping, castration, and lynching of 12/15/1933 were Dawes and Bob Hancock, James and William Douglass, Walter D. 'Red' Miller, Pillow Due, 'Dad' Gilliam, Zach Cathey, Austin Harlan, and Jim Mayberry. Most of these and some others were identified as being in the first mob 11/16/1933.

Other context: Cheek fled Glendale 11/16/1933 to the home of Joel Cheatham. Cheatham and Maury County Deputy Sheriff Witherspoon took him first to Giles County Jail for safekeeping, then had him taken to the Davidson County Jail. Cheek was arrested for attempted rape, but the Maury County Grand Jury did not indict him and he was released from Davidson County Jail 12/15/1933. He went to his uncle's home in Nashville across from Fisk University, where he was soon kidnapped and taken to Glendale. Many leaders in Nashville, at the encouragement of Jones, Barnett, and Raper, called for bringing the mob to justice. A Grand Jury convened the summer of 1934, but nothing came of it.

Names and contact information for living relatives:
Jean Ann Bailey, niece – 105 Reaves Cove Road, Columbia, TN 38401. Telephone 931-381-4217
Perry Will, cousin – pwinn137 @ gmail.com
State of Tennessee and Episcopal Diocese Committee to Document Incidents of KKK and other Atrocities

Cordie Cheek

Cordie Cheek (1916 – 1933) was a 17-year-old[1] African-American youth who was lynched by a white mob in Maury County, Tennessee near the county seat of Columbia. After being falsely accused of raping a young white girl, Cheek was released from jail when the grand jury did not indict him, due to lack of evidence. The county magistrate and two other men from Maury County abducted Cheek from Nashville, where he was staying with relatives near Fisk University, took him back to the county, and turned him over to a lynch mob. The mob mutilated the youth and murdered him by hanging.

Contents

Lynching
Aftermath
Representation in other media
Notes

Lynching

Cordie Cheek lived with his parents in Glendale, a small community just south of the county seat of Columbia in Maury County.[2] Cordie's mother Tenny "worked for many years as a cook, maid, midwife, and nurse" for the Moores, a white family who lived nearby. Tenny arranged for her son to help doing chores around the Moore household.[2] Henry Carl Moore, nineteen years old in the winter of 1933, was two years older than Cordie. Friction began to develop between the two young men and, on one occasion, they had come to blows after a dispute over payment due to Cordie and his mother.

On November 16, 1933, Cheek was chopping wood for the Moores. As he brought a load into the house, he accidentally collided with Henry's twelve-year-old sister, tearing her dress. Incensed, Henry paid his younger sister one dollar to claim that Cordie had tried to rape her.

Following the allegations, Cheek was arrested and placed in jail first in nearby Pulaski and eventually in Nashville, where he was taken out of concern for his safety. A Maury County grand jury eventually declined to indict him on the charge of rape, or for any other lesser crime, due to lack of evidence, and he was released. Once freed, Cheek went to stay in the home of his uncle and aunt, who lived at the edge of the campus of Fisk University in Nashville. A mob formed in Maury County, traveled to Nashville, and abducted Cheek, taking him back to Maury County. Among them were C. Hayes Denton, county magistrate, whose car transported Cheek; Earl Allen, and Bob Hancock.[2]

After they returned to Maury County, a white lynch mob formed. The white community was told of the impending lynching and assembled to watch. Cheek was forced to climb a ladder; white men put a blindfold over his face and a rope around his neck, strung from a cedar tree. The men exposed his genitals and castrated him. One man, allegedly Allen, used a pole to push the ladder away from Cordie's feet, causing him to be hanged to death. The onlookers, including women and children, cheered and passed around pistols, firing them into the air in celebration.[3]

Aftermath

PROOF

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In his 1934 essay, "Cowards from the Colleges," Langston Hughes commented that Cheek "was abducted almost at the gates of the University."[5]

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Representation in other media

The lynching of Cordie Cheek is the subject of Sandra Seaton's play *The Bridge Party*, which is anthologized in *Strange Fruit: Plays on Lynching by American Women*.[8] The plot of *The Bridge Party*[9] connects the 1933 lynching and the 1946 race riot in Columbia. Ruby Dee appeared in a 1998 production of the play at the University of Michigan.

Notes

1. Robert Cromie (September 28, 1946). "Tells of Hiding 2 Negroes From Tennessee Mob" (http://archives.chicagotribune.com/1946/09/28/page/11/article/tells-of-hiding-2-negroes-from-tennessee-mob#text). *Chicago Tribune*.
2. O'Brien, Gail Williams (1999). *The Color of the Law: Race, Violence, and Justice in the Post-War II South*. pp. 78–88.
3. King, Gilbert (2013). *Devil in the Grove: Thurgood Marshall, the Groveland Boys and the Dawn of a New America*.
4. Franklin, John Hope (2005). *Mirror to America: The Autobiography of John Hope Franklin*. pp. 52–53.
5. Hughes, Langston (1934). "Cowards from the Colleges". *Crisis* 41 (August): 226–28.
6. O'Brien (1999), 84
7. King, Gilbert (2013). *Devil in the Grove: Thurgood Marshall, the Groveland Boys and the Dawn of a New America*. p. 8.
8. Seaton, Sandra. *The Bridge Party*. Perkins, Kathy A. and Judith L. Stephens, eds. (1998). *Strange Fruit: Plays on Lynching by American Women*. 320-65.
9. Seaton, Sandra. (2004). *The Bridge Party*.

Retrieved from "https://en.wikipedia.org/w/index.php?title=Cordie_Cheek&oldid=839736017"

This page was last edited on 5 May 2018, at 09:20 (UTC).

PROOF

TN Historical Justice Coalition -- Archival Research Worksheet

Research Volunteer: Elizabeth Queener
Today's Date: 4/27/19
CASE NAME: Green Wells
CASE DATE: May, 1891
CASE LOCATION: Columbia, TN

Sources/Files: NY *Times* 1981, May 28

Columbia Daily Herald

Alleged Violation: Murder of white man John Fly

Exact Location (address or intersection) of Lynching: Near Columbia, TN.

Names of Witnesses: Brought before the Grand Jury: Alex Younger, Oscar Johnson, B. Bivens, Armistead Jordan, Joe Turberville, Charly Alferd Sr. and Jr., Jim G ~~aisels~~, A. ~~Bowern~~ Bowen Jr. and Sr.

Names/Roles of Other Involved Persons: Judge W C. Whitthorne in a mass meeting as to whether to condone, ~~T~~the lynch~~ers~~ing convinced assembly not to take action. Law too slow. Lynching justified.

Other Context: Perpetrators not brought to justice.

Names of Legal Services Engaged: None

Names and Contact Information for Living Relatives:

The Daily Herald.

NEWS

Unsung Heroes: Maury County Colored Hospital, 'making a way for themselves'

Jo Ann McClellan

Published 8:00 p.m. CT Feb. 18, 2021

Editor's Note: During the month of February commemorating Black History Month, The Daily Herald will partner with the Maury County Archives and Maury County Historian Jo Ann McClellan to feature African Americans, who have made an impact on Columbia and Maury County, past and present. In the "Unsung Heroes" series, profiles explore the African American doctors, educators, business owners, artists and other community leaders, who have helped shape Columbia into the community it is today.

In the late 19th century, American hospitals gave African American health professionals virtually no opportunity to practice or be trained and excluded African American patients. Responding to this situation, African American leaders began "making a place for themselves" by establishing African American controlled hospitals.

The Maury County Colored Hospital evolved out of a critical need to provide medical care for African Americans in Maury and surrounding counties.

Committee members Ms. Louise Buford, Dr. Benjamin F. Davis and Ms. Maria Steele launched an area-wide campaign to raise funds for the hospital. In 1922, the Journal of the American Medical Association reported that $1,500 had been “donated in small sums for the building of the Negro hospital.”

The state approved the hospital’s charter in the same year. Patient fees and donations from the Community Chest and the City of Columbia sustained the hospital. The hospital expanded to 10 beds and 3 bassinettes in the 1930s.

There was no set staff of doctors or nurses. Local physicians and medical personnel from the Meharry Hospital in Nashville would work for short periods. Drs. Benjamin F. Davis and Carlton B. Goodlett were house doctors, at different times; and Ms. Bertha Secrest was the nurse for many years and lived onsite part of the time. The physicians performed surgeries at the hospital. The house next door functioned as a postoperative recovery area.

After the start of World War II, the hospital suffered staffing and financial difficulties. When the surgical nurse left to serve the war effort, the physicians at the King's Daughters Hospital performed the surgeries. Since the patients were not allowed to stay through recovery, they were transferred immediately back to the Maury County Colored Hospital or to Meharry Hospital in Nashville.

The Maury County Colored Hospital remained in good standing with the Tennessee State Medical Board until it closed in 1954 when the Maury County Regional Hospital opened with the promise to create a 30-bed wing for African Americans.

The African American Heritage Society of Maury County placed the Tennessee Historical Marker at the site of the Maury County Colored Hospital in 2015.

Hospital founders:

In 1922, A. J. Armstrong, W. L. Brown, Dr. C. E. Jones, J. H. Kelly, the Rev. W. H. Lampley, Henry Sanders, Albert Wright signed the State of Tennessee Charter of Incorporation.

Mr. Andrew J. Armstrong (1862-1961), a graduate of Roger Williams University in English and pharmacy, was a teacher, co-owned, and operated the People's Drug Store with Dr. A. T. Braxton. He was the general manager at the Maury County Colored Hospital.

Prof. John H. Kelly (1859-1935), born in Boston, Massachusetts in 1852, moved to Tennessee in the 1870s to teach school. In 1881, he became the first principal of the newly established Colored Public School, later known as the College Hill School. He was an educator in Columbia, Tennessee for 39 years until failing health forced him to retire.

Dr. Charles E. Jones, born in 1885 in Fayetteville, GA, was a dentist with an office on South Main Street.

Rev. Walter Lampley (1861-1935), born in Noxubee County, Mississippi, moved to Maury County in the early 1920s. He was the pastor of the Mt. Tabor Presbyterian Church.

Mr. Henry Sanders (1864-1931) owned and operated a grocery store.

Mr. Albert Wright (1860-1948) owned and operated a restaurant.

Physicians

> PHOSPHATE AND MAURY COUNTY AFRICAN AMERICANS

PHOSPHATE AND MAURY COUNTY AFRICAN AMERICANS

Phosphate mineral deposits were first discovered in Maury County in 1886, and by the early 1900s, Mt Pleasant of Maury County was considered a boom town, with 15 large companies mining in the area.

This brought thousands of new jobs, attracting miners from all over, most of whom were African Americans. Mt Peasant's population grew from just over 400 in 1890 to 2000 by 1900. By 1890, it is estimated that the Black population of Columbia had increased by 3000.

Mining is dirty, dangerous work, and Blacks were often put to work in those roles, even as the desired minerals changed. In the early 1800s, slave labor had been used in the mining and smelting operations of the areas iron ore deposits, shifting to phosphate in the latter part of the century.

Initially phosphate mining was done with sheer hard labor, breaking up the ore with a pick axe, loading it into wagons pulled by a team of mules. Workers were paid around $0.65 a day, $1.50 for mule teams. However by 1898, an ad run by a mining operation shows they were seeking to hire 1000 Negroes at $1 per day in phosphate mines, with shacks provided for housing, promising they would be paid every Saturday.

The mining continued on for decades, and as the quality of ore decreased, more complex processing was required to extract and concentrate the phosphate, leading to the establishment of a number of chemical companies in the area. These companies became a source of strife between Blacks and white after World War II. Blacks were usually paid less than whites and were competition for jobs. Following the war, African Americans who had served their country ere less willing to be bushed back into a second class status of menial work at the lowest pay.

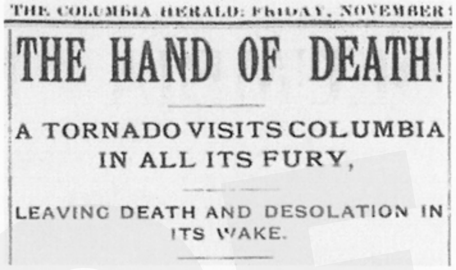
By the 1980s, phosphate mining and processing was no longer profitable and all major operations came to an end.

Tennessee Encyclopedia: https://tennesseeencyclopedia.net/entries/phosphate-mining-and-industry/

https://en.wikipedia.org/wiki/Mount_Pleasant,_Tennessee

A Night of Destruction and Terror
November 20, 1900
Maury County's Worst Cyclone

By Amy Batton



THE COLUMBIA HERALD: FRIDAY, NOVEMBER

THE HAND OF DEATH!

A TORNADO VISITS COLUMBIA
IN ALL ITS FURY,

LEAVING DEATH AND DESOLATION IN
ITS WAKE.

The Columbia Herald: Friday, November 23, 1900

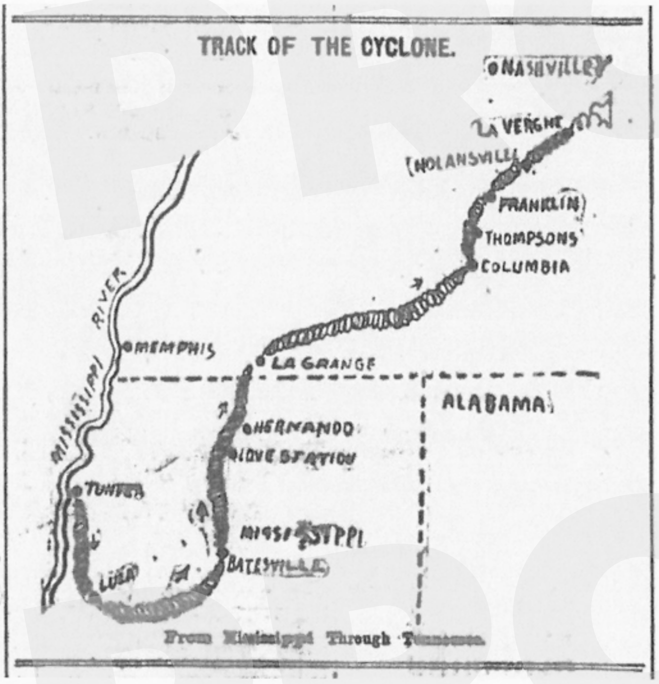
PROOF

"Cyclone" is the term that was once commonly interchanged with what today is widely called "tornado." Early Maury County newspapers have many articles about cyclones in this area.

- 1900 – A November cyclone that brought widespread loss of life and destruction to the county
- 1904 – A cyclone that damaged parts of northern Maury county, blowing away smokehouses, spring houses, telephone poles, and sweeping away many other items
- 1910 – A cyclone which caused the worst damage on South Main Street in Columbia
- 1913 – A devastating cyclone that swept through Culleoka and northeastern Maury County

In 1900 the damage was so severe and widespread, and loss of life so high, that news of Columbia's 1900 "cyclone" swept across the nation and was reported in the newspapers of several states. One article reported that a tornado went through one of Columbia's black communities named Macedonia,[1] and a report from Birmingham, Alabama, said a "cyclone" struck last night, November 20. Whether it was called "cyclone" or "tornado" one thing is sure, the cyclone of 1900 was one for the history books and was well remembered by all for many decades thereafter.

BEFORE THE STORM



Tuesday, November 20, 1900, started off like a typical southern gloomy winter day. An overcast of clouds, with the sun peeking out only on occasion, was followed by a drizzling rain which seemed every bit of ordinary. The day was also described as "hot and oppressive." After darkness shrouded the area, minutes after 10 o'clock a steady downpour began that evening, accompanied by wind. The wind died down, but it wasn't long before a dull, roaring sound, described as the sound of an approaching train, was heard. "*The play of lightning was incessant, and the earth appeared as if lighted by a flickering torch.*"[2] Along with the quickness of lightning, the tornado came so suddenly that people barely had time to take note or wonder what the noise was, and had no time to seek refuge or warn others.

Coming from northern Mississippi, the tornado swept across in a northeasterly direction, leaving most of Maury County's damage in Columbia, the county's "heaviest sufferer." One man reported that before he was estimated to be between $25,000 to $30,000.[11] The destruction was great, but the loss of life was an even greater tragedy.

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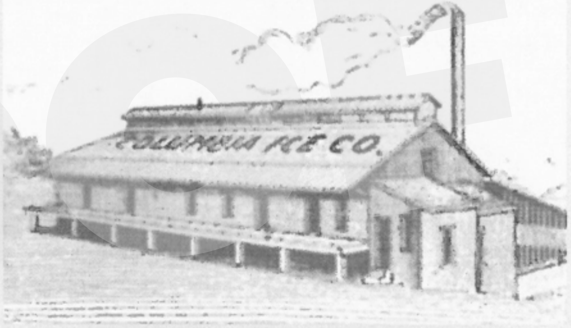
[1] *Buffalo Evening News*, Buffalo, New York, Wednesday, 21 Nov 1900, p. 9.

[2] *The Tennessean,* Nashville, Tennessee, Thursday, 22 Nov 1900, p. 2.

STORM DESTRUCTION IN THE MACEDONIA SECTION[12]

- The ice factory was partially uprooted, the smokestack blown down and the building otherwise damaged.
- The house of Clark Davis was blown from its foundation and carried about 20', being considerably damaged and his wife badly bruised.
- The slaughter house of Colvert Bros., and a vacant house owned by Chaffin Bros. and E.W. Gamble were destroyed. Colvert Brothers lost seven head of hogs.
- A house occupied by the family of John Russell was totally wrecked, and he and his wife were both injured.
- The colored Primitive Baptist Church was completely demolished, even the foundation was torn up and the building seemed a massive pile of kindling wood.
- The house of James Cherry was destroyed, and he and a girl by the name of Forsyth were both instantly killed, their bodies being buried under the ruins.
- The houses occupied by Belle Vaughn White and Pete Lewis … were destroyed and the Vaughn woman was pretty badly hurt.


COLUMBIA ICE CO.

COLUMBIA ICE COMPANY[13]

The tornado partially unroofed the building, and the smokestack was blown down.

First opened in 1880, the manufacture of ice was a great convenience for Columbia residents. About 1895 the plant was moved from Burns' Spring to White's Spring, and a larger ice making machine installed. In 1900 Chaffin Brothers bought the business, located at the foot of Frierson Street. It employed about a dozen men.

- The house occupied by Clayton Tucker was completely destroyed and he was injured so badly that he died later. His wife was badly bruised.
- A house occupied by Sue Harwell was destroyed and she was considerably hurt.
- Henry Russell and wife were also injured and their house destroyed.
- Houses occupied by Mollie Brown and Sam Blair and wife were total wrecks.
- Leon Frierson was instantly killed, and his wife badly injured.
- A scantling was blown end ways through the house of Penny Leftwich, completely demolishing the interior of the building and breaking her mother's arm.
- The family grocery of Wolfe Alexander was blown from its foundation, considerably damaging the building and the stock of goods.
- The houses and contents of Charles Davis and Lucius Witt … were destroyed and several of the inmates were slightly hurt.
- The house of Richard Wingfield … was a total wreck and his brother, Charles Wingfield, was killed and three other members of the family were injured.
- The houses of John Scott … and Lillie Williams … were destroyed and both were instantly killed.
- The houses of Alford Johnson, Green Sheppard and a vacant house owned by Will Holman were complete wrecks.
- Three houses occupied by Tom Osborne, John Hicks and Gus Bourman. . . were destroyed and the families more or less injured.
- A house occupied by Thomas Carroll was completely wrecked. Mr. Carroll's wife was instantly killed and he and his two children were seriously injured.
- Two houses occupied by Tom Hackney … and Belle Spindler … were destroyed, and Hackney was instantly killed.
- The wife of Ed Harris … was killed outright and he was hurt. Their house was swept away.

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[11] *The Columbia Herald* · Friday, Nov., 23, 1900, p. 2

[12] *The Tennessean,* Nashville, Tennessee, Thursday, November 22, 1900, p. 2.

[13] *Century Review of Maury County,* pp. 50-51.

could warn his family the storm hurled him through the window. He remembered nothing else. Another older man stated he was knocked down by the wind like he'd been hit by an ax. A mother with her child in her arms was blown across a garden, lucky to escape without severe injuries and only bruises. Despite all the damage received, the heavy rain would not allow much to be done until early morning.

That following day the process of accessing the damage was underway. *"The Northern and Western sections of the city, populated by the negroes, was almost entirely swept away... the cyclone lasted around five minutes, and its path at 100 ft. wide is clearly marked with its devastation,"*[3] and *"The fencing surrounding the United States Arsenal was blown away, but the buildings remained intact."*

At the first tollgate upon Mount Pleasant Pike, the gatekeeper's house was demolished killing his wife, Mrs. M.J. Viles, and destroying everything it passed on the pike.[4] The houses of Captain Arthur F. Aydelotte, John Kirkman Farrell, and other large residences were demolished. In Macedonia, which was predominately populated by African Americans, the storm left many houses in hovels, with an estimate of 150 homes destroyed and a large number damaged.[5] In addition, much of the damage included a bridge that was "wrecked," and four boxcars were blown off track and smashed into kindling. The wooden McDowell School building and contents were scattered about, leaving only the foundation.

The Columbia Herald published a revised list of the dead and injured on November 23, a day after the *Nashville Banner's* list, confirming 24 as dead with some listed as "probably will die." They also recorded the injured, with a total of 54 reported, most of which are mentioned in this article.

Will Hickman, age 13, suffered a severe fracture to his thigh requiring an operation. His injury was noted as "*painful in the extreme, but the boy bore it with Spartan heroism*." The young man was noted on the injured list: "*fractured thigh, will probably die*." A second youth, age 11, was recorded on the injured list as "Harris boy." A piece of pine plank, ¼" thick and 2½" wide had been driven into his skull at the back of the crown. The plank had penetrated 1' into his brain. Dr. Padgett believed the boy had every chance of

(Storm victims from the Macedonia area indicated by *)

DEAD

Adams, Peter	Hackney, Tom
Aydelott, Capt. Arthur F.	Scott, John *
Aydelotte, Guy	Sowell, Bob
Aydelotte, Mrs. A.F.	Williams, Lillie*
Aydelotte, Paul	Tucker, Clayton
Brown, Glenn	Unidentified male: Frierson
Brown, Mrs. Glenn	Unidentified: 3 PERSONS
Carroll, Mrs. Thomas	Unidentified: Farrell cook
Cherry, James*	Unidentified:*Winkfield child
Farrell, Miss Evelyn	Unidentified:*Winkfield wife
Farrell, Miss Florence	Unidentified:*Winkfield, ____
Forsythe, Miss Lizzie	Viles, Mrs. M. J.

INJURED

Aydelott, Miss Kate-*Bruises, serious not likely to be fatal*
Blair, Mrs. Sam – arm off, bad condition, likely to die
Bostick, Lizzie – scalp wounds
Bostick, Lulu – bruises
Brown, Will – cuts and bruises
Carroll, Thomas and 2 Carroll children (his wife died)
Cooper, Belle – scalp wound and bruises
Davis, Hannah Annie – bruises
Farrell, Lee – *shock and bruises, not serious*
Frierson, Julia – scalp wounds
Harris boy* – skull fractured, will live
Harris family* – 3 members cut and bruised
Hickman, Belle* – scalp wounds
Hickman, Will* – cut on face and shoulder
Hickman, Will* – fractured thigh, will probably die
Johnson, James* – very badly bruised
Jones, Minnie – bruises
Jones, Mrs. – bruises
Kennedy, Valley*
Lovell, Susie – scalp wound and face hurt
Morris, Will*
Reed, Jossie – bruises, serious
Reed, Maggie – legs badly bruised
Russell, Mamie – bruises, serious
Russell, Henry
Russell, Mrs. Sarah – bruises and scalp wound
Russell, Walter – scalp wounds
Sowell, Annie
Sowell, Dan – cuts about face *
Thompson, Jimmie*
Tucker, Clayton
Vanderbilt, Florence – back injury
White, Belle Vaughn – *shock and bruises, not serious*
White, Jimmy
White, L. J.
Webster, Phil – badly bruised
Witt, Lucius – bruises * Witt, Sallie*

PROOF

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[3] *Buffalo Evening News*, Buffalo, New York, Wednesday, November 21, 1900, p. 9.

[4] *The Tennessean*, Nashville, Tennessee, Thursday, November 22, 1900, p. 2.

[5] *The Baltimore Sun*, Baltimore, Maryland, Thursday, November 22, 1900, p. 1.

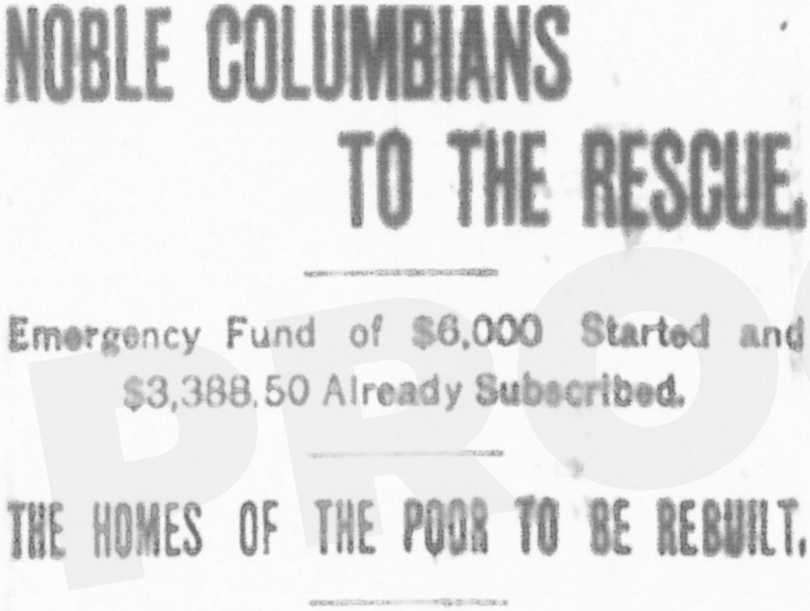
surviving, and was listed on the injured list as "*Harris boy – skull fractured, will live.*"

Emergency Hospital.

A hospital was hastily set up for the injured. Local merchants filled up the hall (formally occupied by Jones' Restaurant) with cots, mattresses, and bed clothing. Doctors who assisted the injured were Drs. Shaddon, Porter, Williamson, and Padgett.

"The upstairs of the Brown block, formerly occupied . . . as a hotel, was converted into a hospital where a great many of the injured were carried."[6] Both black and white were brought to the makeshift hospital to receive medical attention from local doctors. "… thirty-two injured were brought to the hastily devised emergency hospital for treatment …"[7]

Though the estimate at the time was over 100 injured or dead, it was hard to tell, as many were missing and being treated in private homes. The list on the prior page is a partial list that was printed in *The Tennessean* naming those brought to the hospital.



NOBLE COLUMBIANS TO THE RESCUE.

Emergency Fund of $6,000 Started and $3,388.50 Already Subscribed.

THE HOMES OF THE POOR TO BE REBUILT.

Nashville Banner, Nashville, Tennessee, Friday, Nov. 23, 1900, p.1.

One of the community's first actions was a meeting called by Mayor Cameron the next day at the courthouse. A committee was established, and J.L. Hutton was appointed treasurer. The committee's purpose was to assist those left destitute, and provide relief to those who suffered from the tragedy. Five thousand was identified as a sufficient sum to meet the immediate demands of those who needed most help. Hutton asked those present to raise $3,000 of the sum at once. That amount and more was received and paid promptly.[8]

Reverend Mr. Lee followed up by asking for a commemoration of the disaster with a perpetual monument of gratitude to the citizens of Columbia. The memorial was to be a marble shaft erected on Mt. Parnassus, the highest peak in the vicinity. This was unanimously adopted.

HAVOC IN MACEDONIA

Damage and Loss of Life in That Section Very Great.[9]

The storm's most terrible work was in Macedonia, reporting a $12,500 loss of the official estimate totaling $40,550.[10] The average loss of cottages and contents was $250, creating the $12,500 loss. However, that did not begin to approach the total loss in this section. The total loss in buildings alone

PROOF

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[6] *The Tennessean*, Nashville, Tennessee, Thursday, November 22, 1900, p. 2.

[7] Ibid.

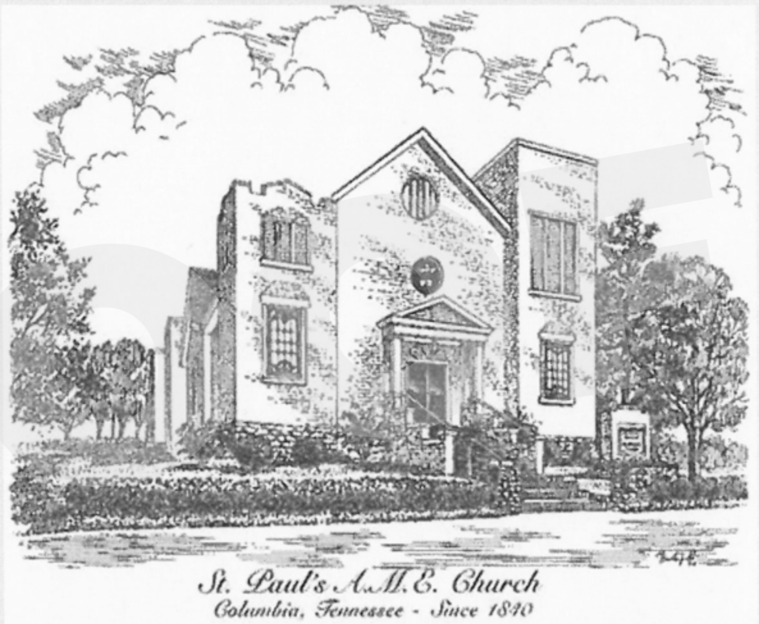
[8] *The Tennessean*, Nashville, Tennessee, Thursday, November 22, 1900, p. 2.

[9] "Havock in Macedonia," *The Tennessean*, Nashville, Tennessee, Thursday, November 22, 1900, p. 2.

[10] *Nashville Banner,* Nashville, Tennessee, Friday, Nov. 23, 1900, p. 1.

- Four houses occupied by Matt Sullivan, Ella Ladd, Jane Campbell and Mary Haynes . .. were wrecked and the inmates injured, some seriously.
- The houses of Henry Blount and Cal Ewen and the barn of Martin Rankin … were demolished. A mule in the barn was killed.
- The houses of Wade Dillard, Sol McFall and Emma Blount … were swept away and the inmates injured.
- John Glass and wife and two children of Lizzie Hughes … were killed and the houses destroyed.
- Patty Cooper and Pete Allen … were among the dead found. Their houses, together with that of Pete Booker, were laid in waste.
- The houses of Will Reed and Harriet Alexander, Janice Caldwell, Dudley Kennedy, Mary Caruthers, Alberta Hudson, John Sugg, Will McFall and Ann Butler … were total wrecks, and several of the inmates were hurt, some seriously.
- The fence around the reservoir was blown away and the whole hollow west of town was a solid mass of splintered houses, broken furniture and smoking debris.

Many structures were lost, leaving people with nothing more than the clothes on their back.



www.facebook.com/St-Paul-African-Methodist-Episcopal-Church
The cyclone tore away the top of the church cupola.

The top of the cupola on St. Paul's African American Methodist Episcopal Church was torn away. In the Macedonia district, forty-nine houses were totally destroyed, and eleven so badly damaged that they were totally unfit to live in. The Disbursing Committee went over this district thoroughly, and after careful calculations, placed the loss at $12,500.

DAMAGE ASSESSMENT SUMMARY

The cyclone lasted only about five minutes, leaving behind a 1,000' wide path of devastation and destruction.[14] It was thought that the highest elevation in Maury County ("The Knob") diverted the path of the cyclone up and westward, thus sparing a direct hit on downtown Columbia, but wreaking devastation in the Macedonia area northeast of the elevation. Many houses, including a large number of cabins in the section were blown down, unroofed or otherwise damaged.

A freight train on the Nashville, Florence & Sheffield railroad was lifted from the track, but as far as was reported, no one was injured in that incident.

At Spring Hill, the cyclone did little damage, but passed to the east of that town. About four miles away a buggy-house was blown down, and a "fine buggy" smashed. Some timber was blown down and several small cabins smashed, but no one was killed or injured in Spring Hill.[15]

PROOF

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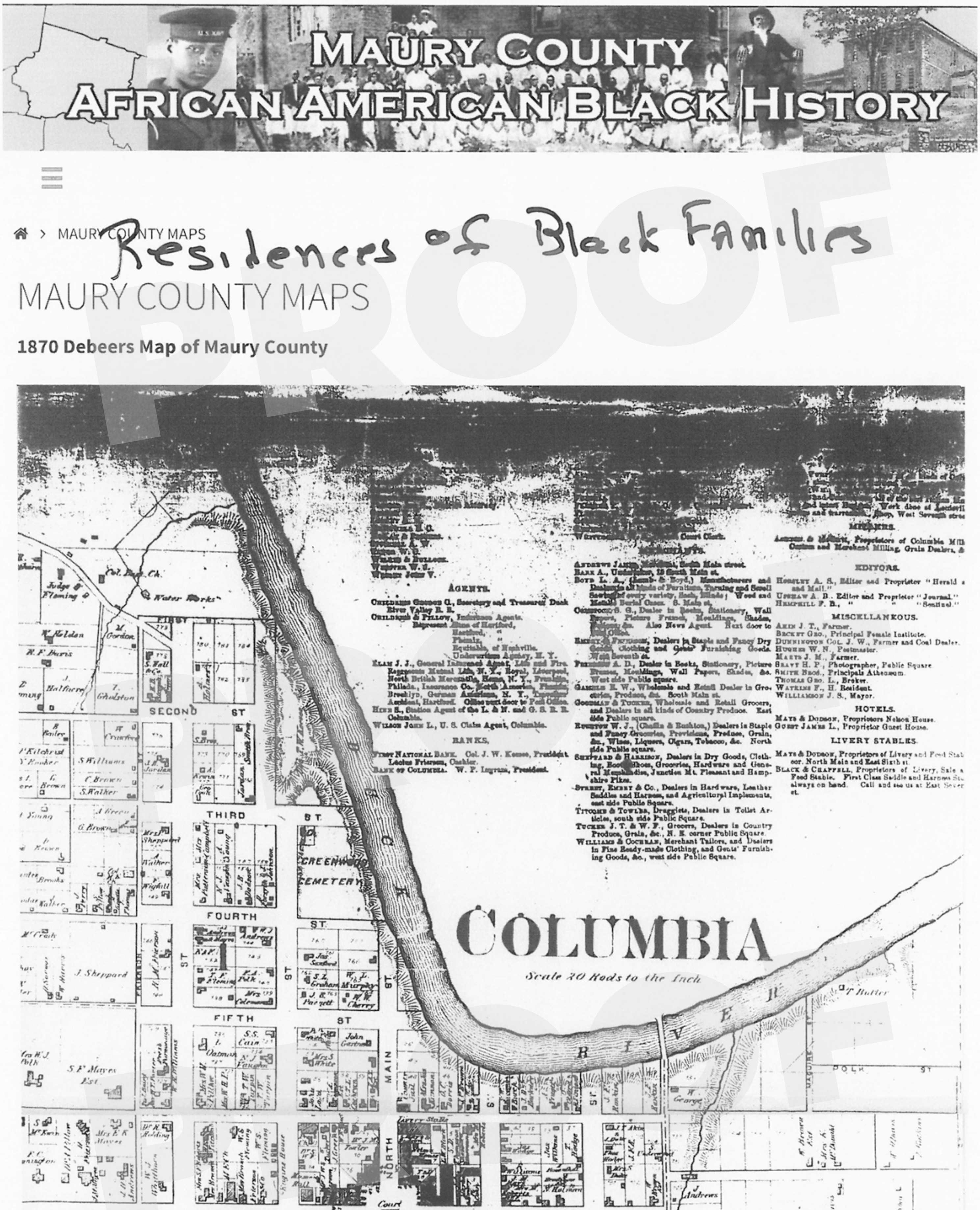
[14] "Columbia Tenn., Badly Damaged," dispatch from Birmingham, Alabama, November 21, 1900.

[15] "At Spring Hill," *The Tennessean*, Nashville, TN, Thursday, November 22, 1900.

Residences of Black Families



MAURY COUNTY AFRICAN AMERICAN BLACK HISTORY

MAURY COUNTY MAPS

MAURY COUNTY MAPS

1870 Debeers Map of Maury County

[illegible]

AGENTS.

Childress George C., Secretary and Treasurer Duck River Valley R. R.
Childress & Pillow, Insurance Agents. Represent Ætna of Hartford, Hartford, " Phœnix, " Equitable, of Nashville. Underwriters Agency, N. Y.
Elam J. J., General Insurance Agent, Life and Fire. Represents Mutual Life, N. Y., Royal, Liverpool, North British Mercantile, Home, N. Y., Franklin, Philada., Insurance Co. North America, Phenix, Brooklyn, German American, N. Y., Travelers Accident, Hartford. Office next door to Post Office.
Hine S., Station Agent of the L. & N. and G. S. R. R. Columbia.
Wilson John L., U. S. Claim Agent, Columbia.

BANKS.

First National Bank. Col. J. W. Keesee, President. Lucius Frierson, Cashier.
Bank of Columbia. W. P. Ingram, President.

[illegible] Court Clerk.

MERCHANTS.

Andrews James, [illegible], South Main street.
Barr A., Undertaker, 13 South Main st.
Boyd L. A., (Lamb & Boyd,) Manufacturers and Dealers in all kinds of Furniture, Turning and Scroll Sawing of every variety, Sash, Blinds; Wood and Metallic Burial Cases. S. Main st.
Orr S. G., Dealer in Books, Stationery, Wall Papers, Picture Frames, Mouldings, Shades, [illegible] &c. Also News Agent. Next door to Post Office.
Embry & [illegible], Dealers in Staple and Fancy Dry Goods, Clothing and Gents' Furnishing Goods. West Seventh st.
[illegible] A. D., Dealer in Books, Stationery, Picture Frames, Mouldings, Wall Papers, Shades, &c. West side Public square.
Gamble R. W., Wholesale and Retail Dealer in Groceries, Produce, &c. South Main st.
Goodman & Tucker, Wholesale and Retail Grocers, and Dealers in all kinds of Country Produce. East side Public square.
Rushton W. J., (Chaffin & Rushton,) Dealers in Staple and Fancy Groceries, Provisions, Produce, Grain, &c., Wines, Liquors, Cigars, Tobacco, &c. North side Public square.
Sheppard & Harrison, Dealers in Dry Goods, Clothing, Boots, Shoes, Groceries, Hardware and General Merchandise, Junction Mt. Pleasant and Hampshire Pikes.
Street, Embry & Co., Dealers in Hardware, Leather Saddles and Harness, and Agricultural Implements, east side Public Square.
Titcomb & Towler, Druggists, Dealers in Toilet Articles, south side Public Square.
Tucker J. T. & W. F., Grocers, Dealers in Country Produce, Grain, &c., N. E. corner Public Square.
Williams & Cochran, Merchant Tailors, and Dealers in Fine Ready-made Clothing, and Gents' Furnishing Goods, &c., west side Public Square.

[illegible] Work done at Louisville [illegible] and warranted. Shop, West Seventh street.

MILLERS.

Andrews & [illegible], Proprietors of Columbia Mills. Custom and Merchant Milling, Grain Dealers, &

EDITORS.

Horsley A. S., Editor and Proprietor "Herald and Mail."
Upshaw A. B., Editor and Proprietor "Journal."
Hemphill F. B., " " "Sentinel."

MISCELLANEOUS.

Akin J. T., Farmer.
Beckey Geo., Principal Female Institute.
Dunnington Col. J. W., Farmer and Coal Dealer.
Hughes W. N., Postmaster.
Marts J. M., Farmer.
Sravt H. P., Photographer, Public Square.
Smith Bros., Principals Athenæum.
Thomas Geo. L., Broker.
Watkins F., H. Resident.
Williamson J. S., Mayor.

HOTELS.

Mays & Dodson, Proprietors Nelson House.
Guest James L., Proprietor Guest House.

LIVERY STABLES.

Mays & Dodson, Proprietors of Livery and Feed Stable cor. North Main and East Sixth st.
Black & Chappell, Proprietors of Livery, Sale and Feed Stable. First Class Saddle and Harness Stock always on hand. Call and see us at East Seventh st.

COLUMBIA

Scale 20 Rods to the Inch

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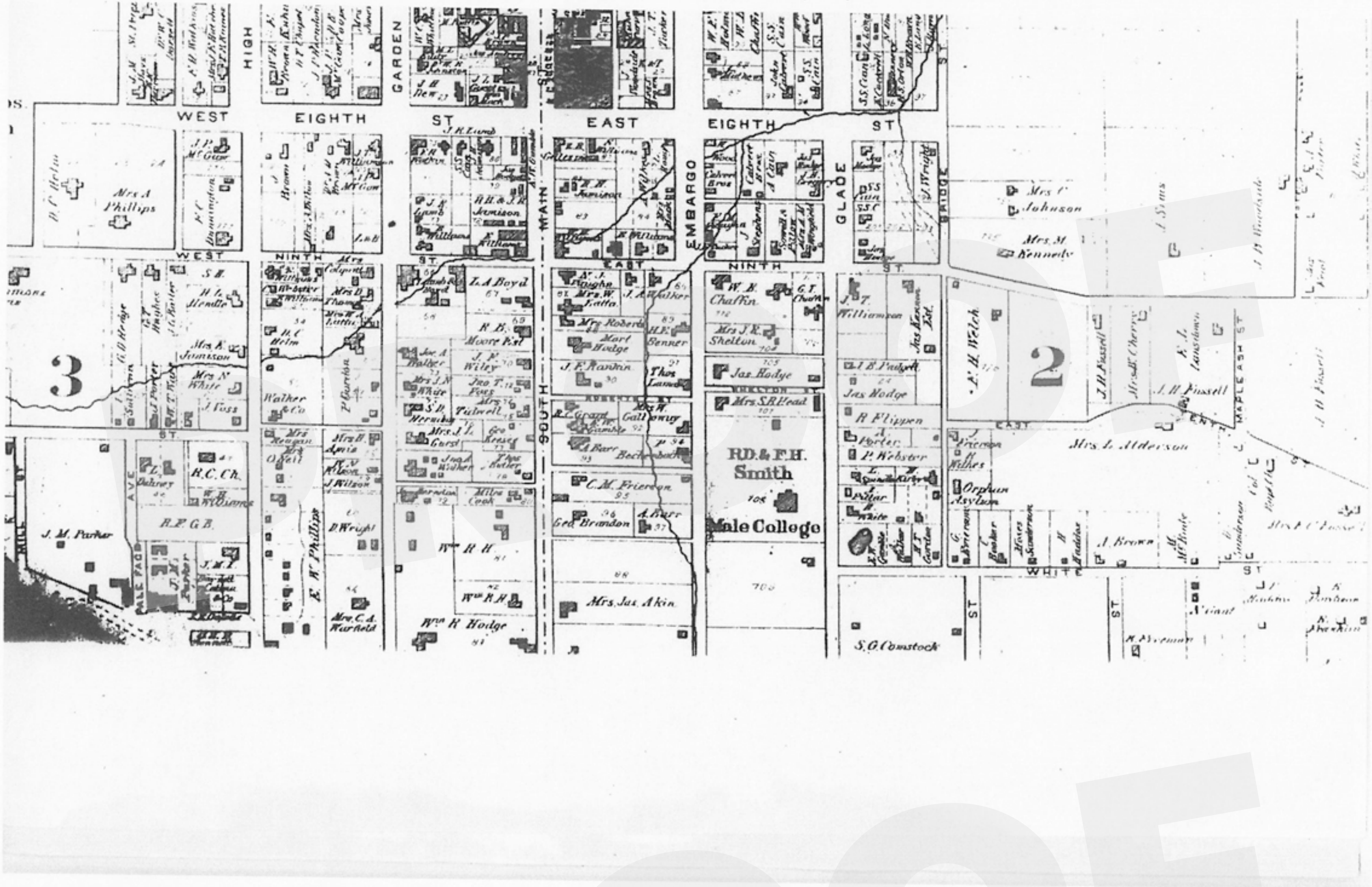
HIGH
GARDEN
SOUTH MAIN
EMBARGO
GLADE
WEST EIGHTH ST
EAST EIGHTH ST
WEST NINTH
EAST NINTH ST
Mrs A Phillips
L A Boyd
Mrs Roberts
J. E. Rankin
Jas Hodge
Mrs S.R. Head
R.D. & F.H. Smith
Male College
S.G. Comstock
Mrs Jas Akin
Wm R Hodge
C.M. Frierson
R.C. Ch.
J. M. Parker
Orphan Asylum
Mrs L Alderson
Mrs C Johnson
Mrs M Kennedy
J H Fussell
MAPLE ASH ST
WHITE ST
3
2

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Map of Macedonia

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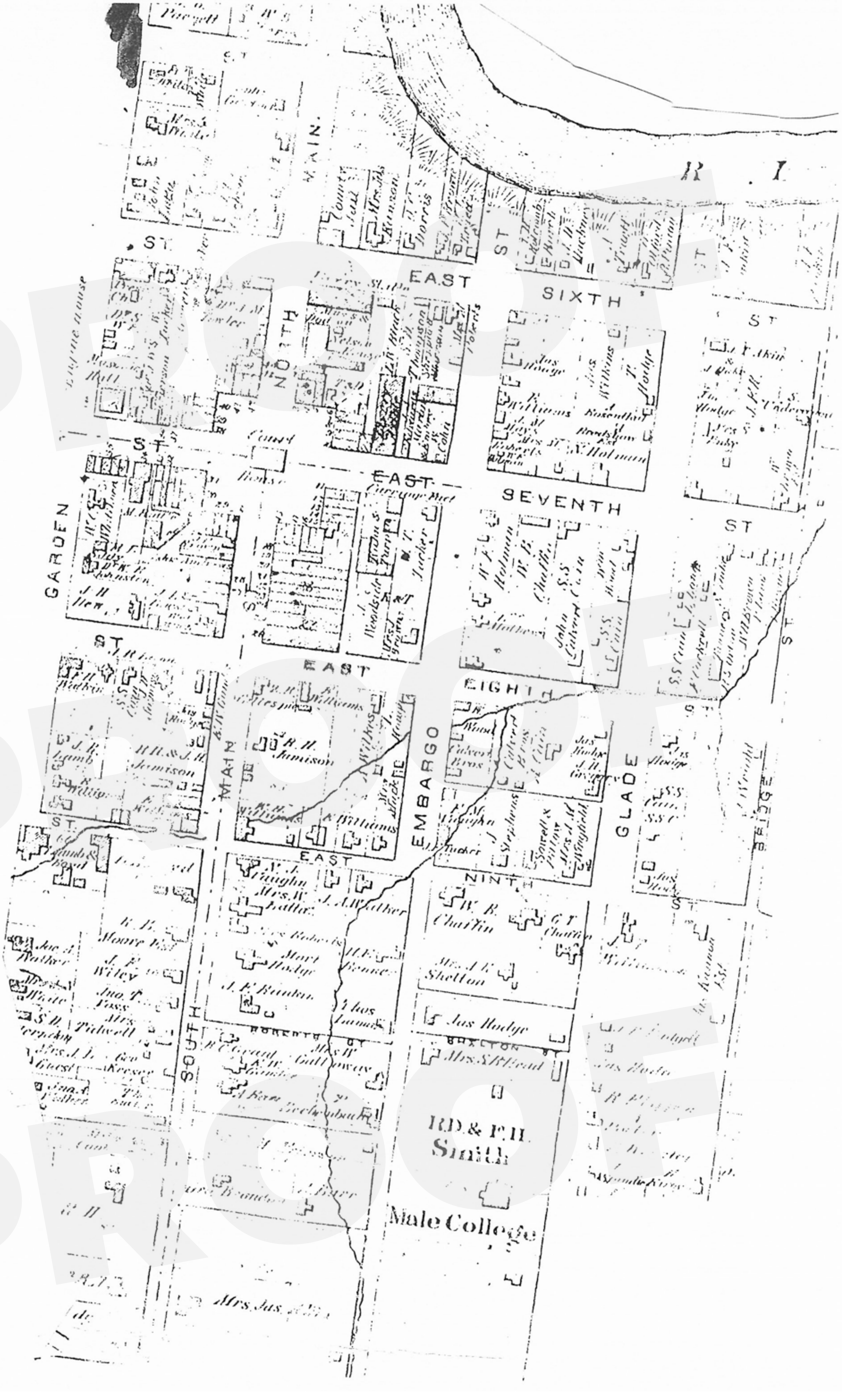
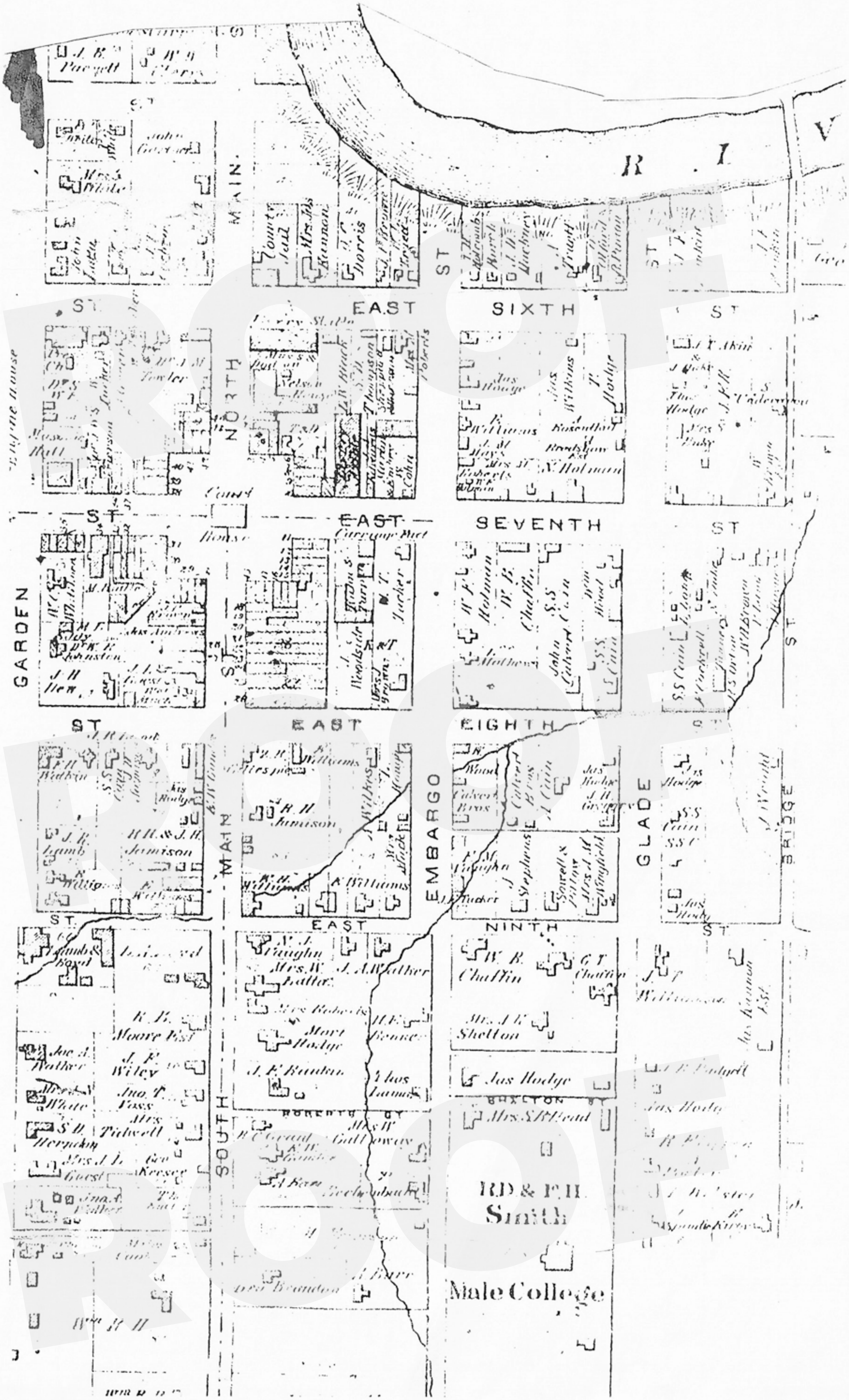


R. I
EAST SIXTH ST
EAST SEVENTH ST
EAST EIGHTH ST
EAST NINTH ST
NORTH MAIN ST
SOUTH MAIN ST
GARDEN ST
EMBARGO
GLADE
BRIDGE
ROBERTS
BRAXTON
County Jail
Engine house
Masonic Hall
Court House
Carriage Fact.
Mrs. Ransom
Morris
Jas. Hodge
T. Hodge
R. Williams
J. Rosenthal
N. Holman
J. R. Lamb
R. H. Jamison
H. H. & J. H. Jamison
W. F. Holman
W. R. Chaffin
S. S. Cain
John Calvert
Calvert Bros.
J. A. Walker
Mrs. W. Lattar
Mort Hodge
J. E. Barden
Thos. Lamar
W. B. Chaffin
G. T. Chaffin
Mrs. A. E. Shelton
Jas. Hodge
Mrs. S. P. Read
R. D. & P. H. Smith
Male College
Mrs. Jas.
J. F. Wiley
Jno. T. Foss
Mrs. Tidwell
Mrs. J. L. Guest
R. R. Moore
Jas. Hodge
Mrs. W. Galloway
Mrs. Jas.
W. A. Vaughn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NORTH MAIN
SOUTH MAIN
EAST SIXTH ST
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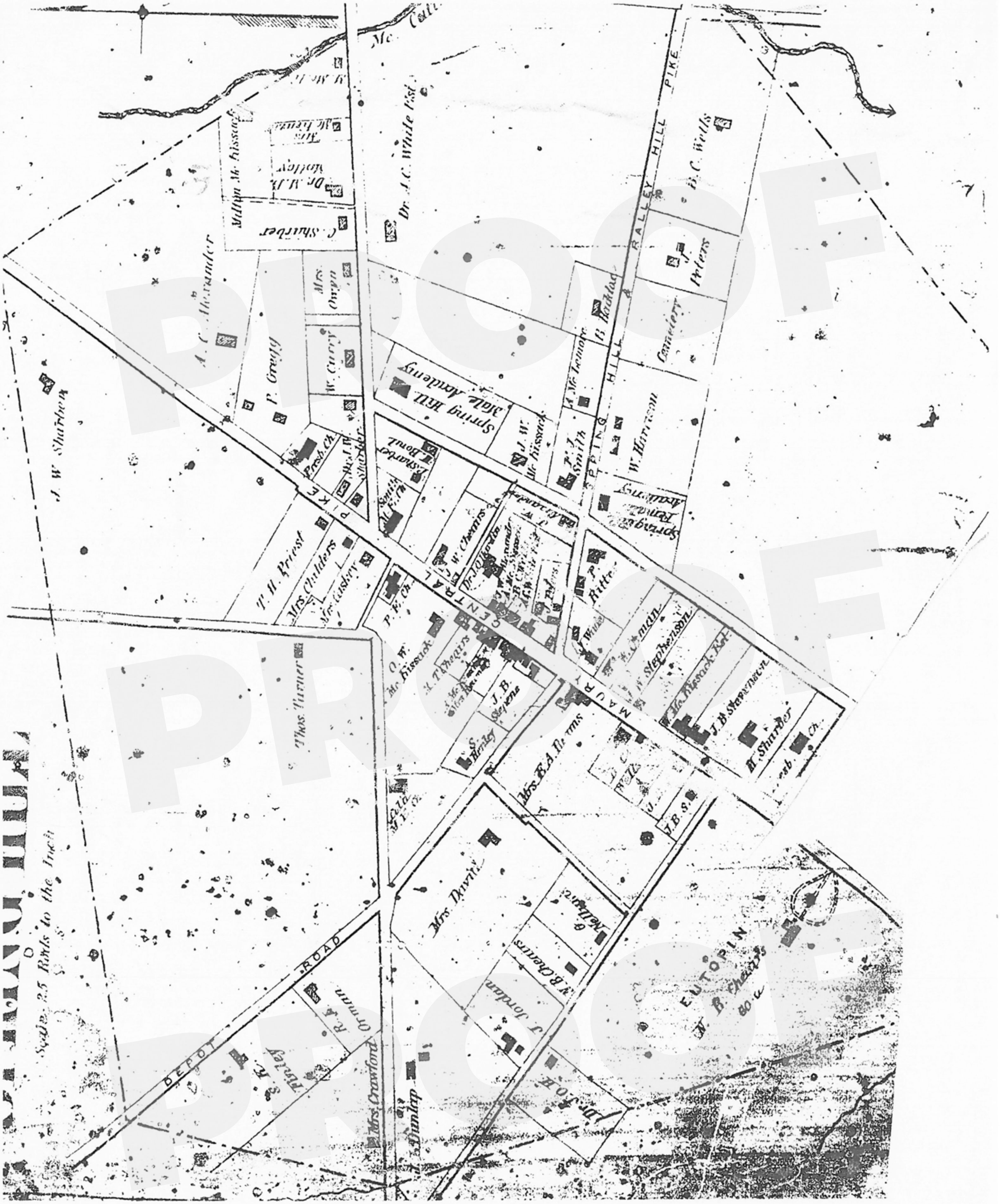
BRIDGE
ST
County Jail
Court House
Masonic Hall
Engine House
Mrs. Jas. Brannon
J. B. Padgett
John Guest
Mrs. S. White
Jas. Hodge
T. Hodge
Jas. Wilkins
Rosenthal
N. Holman
W. F. Holman
W. B. Chaffin
S. S. Cain
John Calvert
Calvert Bros.
J. A. Walker
R. B. Moore Est.
J. F. Wiley
Jno. T. Voss
Mrs. Tidwell
S. H. Herndon
Geo. Keeser
Jno. A. Walker
R. H. Jamison
R. H. & J. H. Jamison
R. Williams
J. R. Lamb
Lamb & Boyd
Mrs. J. E. Shelton
J. F. Wilkinson
Mort Hodge
J. F. Banton
W. R. Chaffin
G. T. Chaffin
Mrs. S. F. Read
Mrs. W. Galloway
Mrs. Brandon
J. Barr
R.D. & F.H. Smith
Male College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A. C. Alexander
P. Gregg
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W. Curry
C. Sharber
Dr. M. H. Mattox
Mrs. McKissack
William McKissack
Dr. A. C. White Est.
B. C. Wells
Peters
Cemetery
Spring Hill Male Academy
J. W. McKissack
A. McLemore
P. J. Smith
W. Harrison
Pres. Ch.
T. H. Priest
Mrs. Childers
Mrs. Caskey
P. E. Ch.
O. W. McKissack
A. T. Cheairs
J. B. Stevens
S. Henley
Thos. Turner
Mrs. E. A. Reams
J. B. Stephenson
H. Sharber
Presb. Ch.
Mrs. Davis
N. B. Cheairs
J. Jordan
Dr. J. O. H.
Mrs. Crawford
R. Orman
Dunlap
CENTRAL PIKE
MAURY
SPRING HILL & RALLEY HILL PIKE
DEPOT ROAD
EUTOPIA
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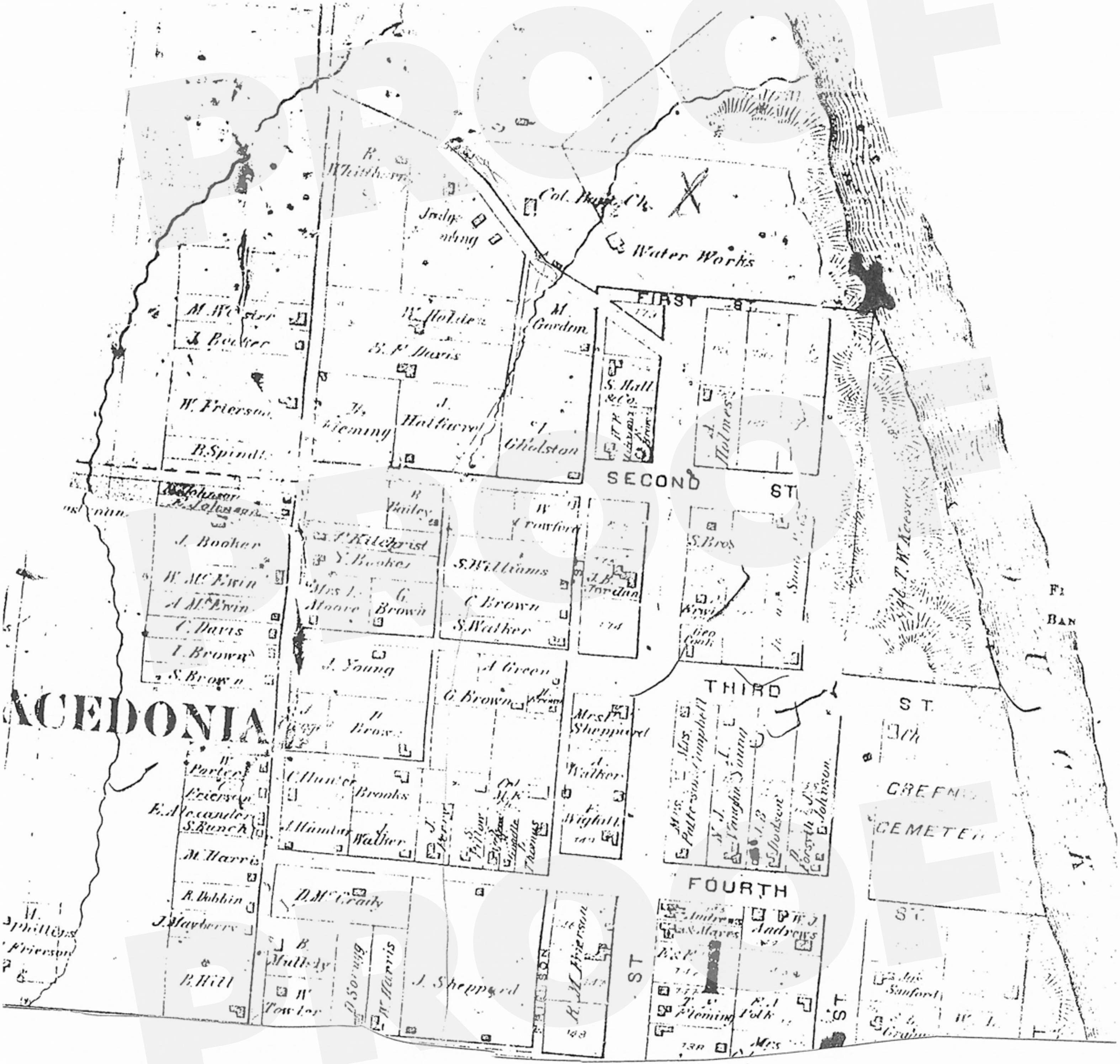
ACEDONIA
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J. Holmes
B. Bailey
W. Crawford
Kitchrist
Y. Booker
S. Williams
C. Brown
S. Walker
Mrs L. Moore
G. Brown
J. B. Jordan
J. Booker
W. McEwin
A. McEwin
C. Davis
I. Brown
S. Brown
J. Young
A. Green
G. Brown
Mrs. Sheppard
A. Walker
Wighall
Mrs. Patterson Campbell
N. J. Vaughn
S. Jackson
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W. Porter
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E. Alexander
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M. Harris
R. Dobbin
J. Hayberry
M. Phillips
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B. Hill
C. Hunter
Brooks
Walker
Thomas
D. McGrady
B. Mullsby
W. Towler
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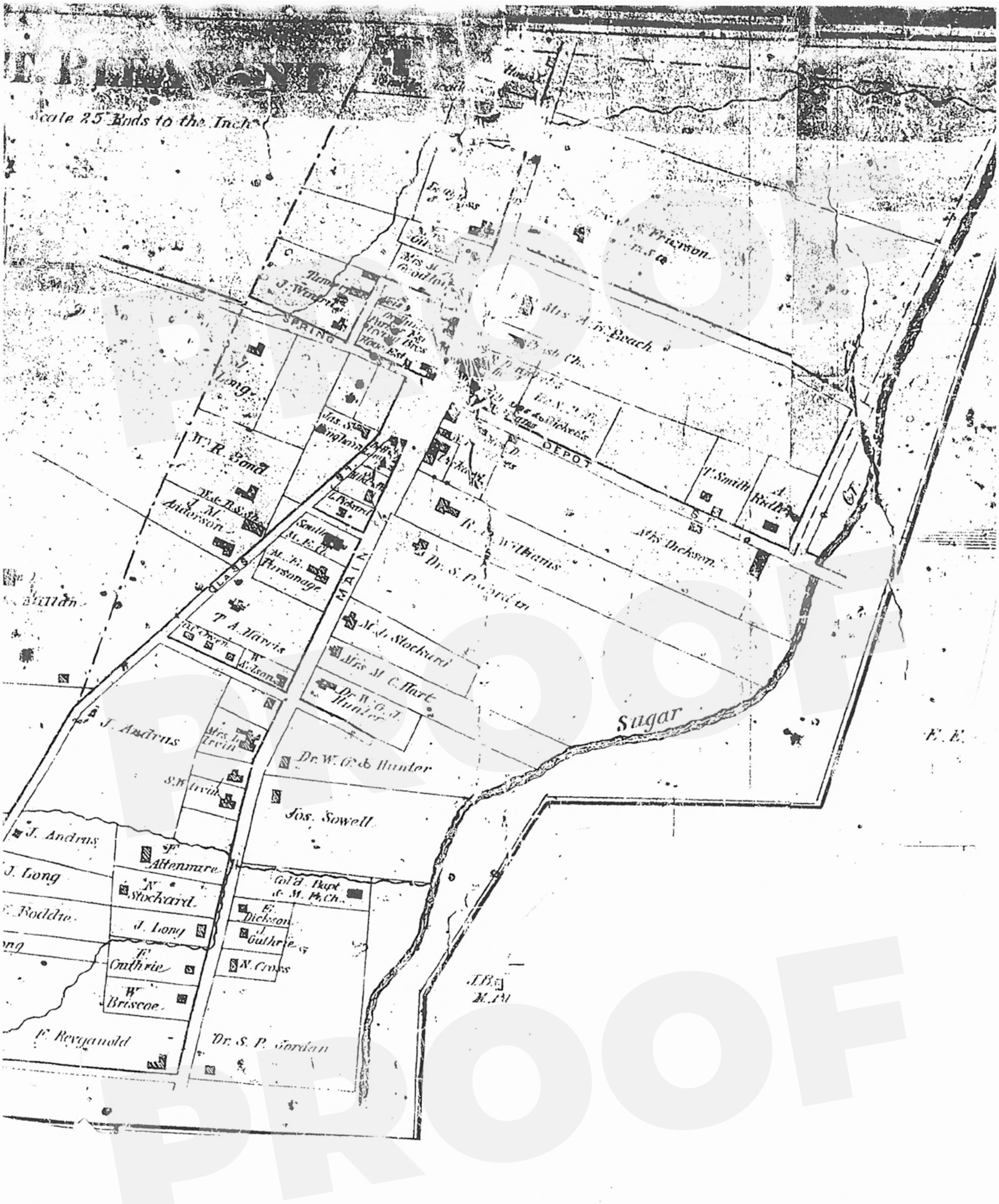
Scale 25 Rods to the Inch
Friemon
Mrs M. C. Goodloe
Mrs A. B. Beach
J. Winfrey
SPRING
Bapt. Ch.
J. Long
Wm R. Bond
J. M. Anderson
DEPOT
T. Smith
A. Ridley
Mrs Dickson
R. Williams
Dr. S. P. Gordon
South M. E. Ch.
M. E. Parsonage
MAIN
T. A. Harris
M. L. Stockard
Mrs M. C. Hart
Dr. W. G. J. Hunter
J. Andrus
Mrs. Irvin
Dr. W. G. J. Hunter
S. Irvin
Jos. Sowell
Sugar
Cr.
E. E.
J. Andrus
F. Altenmare
J. Long
N. Stockard
C. Boddie
J. Long
Col'd. Bapt. & M. E. Ch.
F. Dickson
J. Guthrie
N. Cross
F. Guthrie
W. Briscoe
F. Reyganold
Dr. S. P. Gordon
J. B. M. Pl.

Dedication Slavery
Civil War & Emancipation
Reconstruction
Segregation Integration
Black Resistance
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Maury County Tennessee Black History

RECONSTRUCTION

After Emancipation many Black people from Maury County left their masters' properties and sought refuge in Nashville and in Union encampments. Hundreds of young Maury County Blacks joined the colored troops to fight against their former owners.

Reconstruction, which lasted from 1865 to 1877, was an attempt by the federal government to both reintegrate the Confederate states into the Union and to assure that the rights of newly freed Blacks would be upheld. The South was divided into five military districts and soldiers were deployed to keep the peace.

In the aftermath of the war, terrorist groups such as the KKK and the Order of Pale Faces were formed in Maury County. The Freedmen's Bureau was established in 1865 by Congress and disbanded in 1872. Despite inadequate funding, it was successful in establishing schools and colleges for training teachers. Fisk, Howard, and Clark universities were founded at this time. By 1877 white supremacy was once again established in the South and state laws (Jim Crow laws) forced Black people into lives of near-slavery. In 1877 all Southern states were reinstated into the union and the oppressive era of states' rights began.

Reconstruction Overview

The Radical Republicans

Heather Cox Richardson Column on Reconstruction and the 14th Amendment

White Violence Crushes Reconstruction Gains

Black Soldiers

Select Language

MENU

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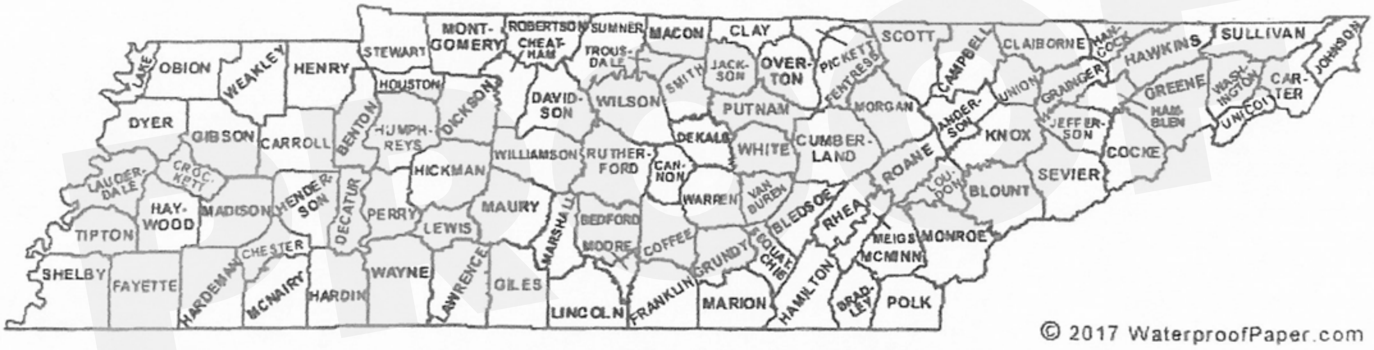
(1866) JIM CROW LAWS: TENNESSEE, 1866-1955

PRIMARY DOCUMENT


LAKE
OBION
WEAKLEY
HENRY
STEWART
MONT-GOMERY
ROBERTSON
SUMNER
MACON
CLAY
PICKETT
SCOTT
CAMPBELL
CLAIBORNE
HAN-COCK
HAWKINS
SULLIVAN
JOHNSON
CHEAT-HAM
TROUS-DALE
JACK-SON
OVER-TON
FENTRESS
UNION
GRAINGER
GREENE
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CAR-TER
UNICOI
HOUSTON
DICKSON
DAVID-SON
WILSON
SMITH
PUTNAM
MORGAN
ANDER-SON
KNOX
JEFFER-SON
HAM-BLEN
COCKE
DYER
GIBSON
CARROLL
BENTON
HUMPH-REYS
HICKMAN
WILLIAMSON
RUTHER-FORD
CAN-NON
DEKALB
WHITE
CUMBER-LAND
ROANE
LOU-DON
BLOUNT
SEVIER
LAUDER-DALE
CROC-KETT
HAY-WOOD
MADISON
HENDER-SON
DECATUR
PERRY
LEWIS
MAURY
MARSHALL
BEDFORD
WARREN
VAN BUREN
BLEDSOE
RHEA
MEIGS
MONROE
MCMINN
TIPTON
SHELBY
FAYETTE
HARDEMAN
CHESTER
MCNAIRY
HARDIN
WAYNE
LAWRENCE
GILES
LINCOLN
MOORE
COFFEE
FRANKLIN
GRUNDY
SEQUATCHIE
MARION
HAMILTON
BRAD-LEY
POLK
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Tennessee counties

Image courtesy WaterproofPaper.com

The State of Tennessee enacted 20 Jim Crow laws between 1866 and 1955, including six requiring school segregation, four which outlawed miscegenation, three which segregated railroads, two requiring segregation for public accommodations, and one which mandated segregation on streetcars. The 1869 law declared that no citizen could be excluded from the University of Tennessee because of race or color but then mandated that instructional facilities for black students be separat

19 Select Language de]

Public carriers to be segregated.

1955: Employment [State Code]

Separate washrooms in mines required.

1955: Health Care [State Code]

Separate buildings for black and white patients in hospitals for the insane.

1955: Miscegenation [State Code]

Prohibited marriage or living together as man and wife between racially mixed persons. Penalty: One to five years imprisonment in county jail, or fine.

SUBJECTS:

African American History, Primary Documents

TERMS:

United States - Tennessee, 19th Century (1800-1899) fro Select Language ents. As of 1954, segregation laws for miscegenation, transportation and public accommodation were still in effect.

1866: Education [Statute]
Separate schools required for white and black children

1869: Barred school segregation [Statute]
While no citizen of Tennessee could be excluded from attending the University of Tennessee on account of his race or color, "the accommodation and instruction of persons of color shall be separate from those for white persons."

1870: Miscegenation [Constitution]
Intermarriage prohibited between white persons and Negroes, or descendants of Negro ancestors to the third generation.

1870: Miscegenation [Statute]
Penalty for intermarriage between whites an blacks was labeled a felony, punishable by imprisonment in the penitentiary from one to five years.

1870: Education [Statute]
Schools for white and colored children to be kept separate.

1873: Education [Statute]
"White and colored persons shall not be taught in the same school, but in separate schools under the same general regulations as to management, usefulness and efficiency."

Select Language

18 [Statute]

Hotel keepers, carriers of passengers and keepers of places of amusement have the right to control access and exclude persons as "that of any private person over his private house."

1881: Railroads [Statute]

Railroad companies required to furnish separate cars for colored passengers who pay first-class rates. Cars to be kept in good repair, and subject to the same rules governing other first-class cars for preventing smoking and obscene language. Penalty: If companies fail to enforce the law required to pay a forfeit of $100, half to be paid to the person suing, the other half to be paid to the state's school fund.

1882: Railroads [Statute]

1881 law amended to state that railroads required to supply first-class passenger cars to all persons paying first-class rates. Penalty: $300 fine payable to the public school fund.

1885: Public accommodations [Statute]

All well-behaved persons to be admitted to theaters, parks, shows, or other public amusements, but also declared that proprietors had the right to create separate accommodations for whites and Negroes.

1891: Railroads [Statute]

Railways to provide equal but separate accommodations for the white and colored races. Penalty: Railroad companies that failed to comply with law guilty of a misdemeanor and subject to fines from $100 to $500. Conductors could be fined from $25 to $50.

19

Select Language

Unlawful for any school or college to permit white and colored persons to attend the same school. Penalty: $50 fine, or imprisonment from 30 days to six months, or both.

1905: Streetcars [Statute]
All street cars required to designate a portion of each car for white passengers and also for colored passengers. Required signs to be posted. Special cars could be run for one race exclusively. Penalty: Streetcar companies could be fined $25 for each offense. Passengers who refused to take the proper seat could be fined $25.

1925: Education [Statute]
Separate elementary and high schools to be maintained for white and Negro children.

1932: Race classification [State Code]
Classified "Negro" as any person with any Negro blood.

1932: Miscegenation [State Code]
Miscegenation declared a felony.

1932: Education [State Code]
Required racially segregated high schools.

1953: Voting rights protected [Constitution]
Repealed poll tax statute.

THE KU KLUX KLAN AND THE ORDER OF THE PALE FACES

It has been said many times that the Civil War never ended in the South. It instead evolved into a terrorist and political network of White Supremacist culture.

In neighboring Giles County, the Ku Klux Klan was formed by Confederate veterans. In 1865 the KKK opposed Reconstruction and harassed and murdered Blacks and whites sympathetic to Blacks. Nathan Bedford Forrest, the Confederate general responsible for the massacre of Blacks who surrendered under a white flag at Fort Pillow near Memphis, became the grand wizard of the KKK. By 1870 the KKK had spread to every state in the old confederacy.

Hoping to curb the KKK, Governor William G. Brownlow got the legislature to reestablish the militia and give him the power to declare martial law when necessary. Members of the Klan and other secret societies engaged in terrorism were subject to arrest by any citizen, a five-hundred-dollar fine, and imprisonment for up to five years under a so-called Ku Klux Klan Act. Brownlow, who wanted to convict prominent KKK leaders to make examples of them, sent a private detective, Seymour Barmore, to infiltrate the Klan and gather information. After Barmore's body turned up in the Duck River in 1869 with a rope around his neck and a bullet hole in his head, Brownlow declared martial law in nine counties. Later, Nathan Bedford Forrest, believing that the Klan had served its purpose, called for the members to destroy their robes.

KKK Lynchings in Maury County

From Freedmen's Files, 1868:

John Courtney
Tom Jourdon
Marcum Mayberry
Alf Rainey

MAURY COUNTY WHITE MEN IN KKK

FROM TESTIMONY BEFORE MILITARY COMMITTEE COMMITTEE 1868

CAPTAIN OF KLAN MILTON VOOHIES

TOM KELLY – TOM GALLOWAY – TOM HOLCOMB= KNOX CANIDY- TOM BOOKER- OLIVER WILLIAMS – JOE BELEFONT – – WILLIAM RICHARDSON – TOMMTY HICKMAN – JESSE TOMLIN

BARNEY RAMSEY

Atrocities

Black Maury Countians Murdered by KKK and Pale Face 1863-1877

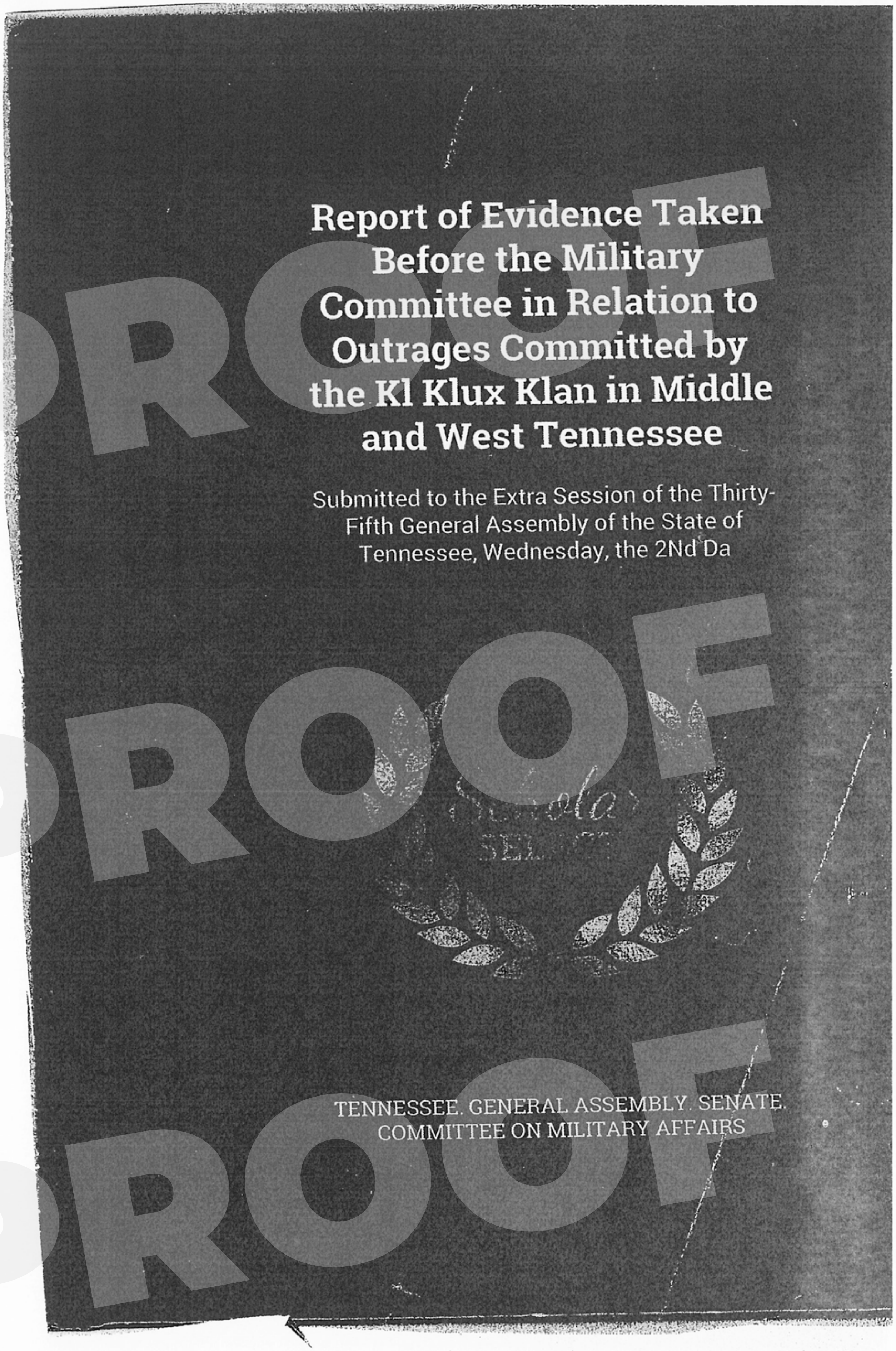
History, despite its wrenching pain, cannot be unlived, but, if faced with courage, need not be relived. —Maya Angelou

The following names were taken from records of the Freedmen's Bureau

1868 - John Courtney
1868 - Clinton Drake
1868 - Tom Jourdon
1868 - Marvin Mayberry
1868 - Alf Rainey
1868 - George Warner
1868 - Unnamed Black Man
1868 - Unnamed Black Woman
1868 - Unnamed Black Child

As only one year is noted, there were doubtless many more atrocities.

Atrocities
Freedmen's Bureau Atrocities



Report of Evidence Taken Before the Military Committee in Relation to Outrages Committed by the Kl Klux Klan in Middle and West Tennessee

Submitted to the Extra Session of the Thirty-Fifth General Assembly of the State of Tennessee, Wednesday, the 2Nd Da

TENNESSEE. GENERAL ASSEMBLY. SENATE.
COMMITTEE ON MILITARY AFFAIRS

took him away and killed him. These occurrences are frequent in that locality.

This band have different colored masks—some white, some red; and black high caps; and their faces covered with vails. Some of their horses are masked, also; and the object of the Klan appears to be that of whipping and killing Union men.

I am now a refugee to this city [Nashville] for safety. There are many others who are anxious to save their lives, and they continue to come.

The late Confederate soldiers and rebels, swear that they are determined to vote any how, regardless of the law forbidding the same.

his
MILTON ⋈ LEFTWICK.
mark.

Sworn and subscribed to before me, this the 3d day of August, 1868.
W. D. GARNER.

Anderson Cheatham being called as a witness, was duly sworn:

Question. State what is your name and age, and where you reside, and how long you have been a citizen of said county, also your occupation.

Answer. My name is Anderson Cheatham; I reside in Maury county: I have lived there three years: I am a barber by trade; I was 24 years of age last June.

Q. State whether you have seen or know anything of a Ku Klux organization, or the existence of such an organization; if so, their object, and in general, all you know about them.

A. I have been seeing them for the last six months. The first time I saw them was the time they took a white man out and hung him. His name was Watts, or Walker. The next time I saw them they were hunting Tom White, a school teacher. The next time I saw them was a squad of about fifteen. They were going to break up a prayer meeting I was attending and leading. They asked who I was, and one of them said, this is that damned Cheatham.

Q. Who was it that said this?

A. It was the Captain of the Klan, Milton Voris. The next squad I saw was on the second Friday in June. There was eight of them. They came in the Square. The next time I saw them was at my house. There was another party of them below the house. I don't know how many was in that lot. They knocked at the door. My father-in-law opened the door; but before it was opened they said they would be God damned if they did not burst it open if

PROOF

it was not opened quick. They were hunting for my brother-in-law. His name is Israel Webster. They asked where he was. My father-in-law said he had not seen him in two weeks. They then wanted to know who was in the house. My father told them there was no one but his own family. They ordered that a light should be made. One of them said he would vouch for "Old Lie," so that there was no light made. They enquired if he had any arms about the house. Father told them, no, he never had a pistol in his life. They then went to Hugh's house: that is my brother-in-law's, across the yard. They had a light made, and went in and searched for arms, and asked where the pistol was he had the other day. The reply was, that it was not his pistol, it was Brown's. They then enquired if he belonged to the Union League. He said he did before they broke it up. They then enquired where Jeff Brown lived. They intended to have him if he was on the top of the ground. They were bound to have him and Israel Webster, if it took all night. They then went to Webster's house and broke the doors and windows down, went in, and threw everything out of doors, and put a chunk of fire under the house to burn it down. They then went to Tom Kelley's house and took him out, tied his hands fast, and put a rope around his neck and took him off. He has not been seen since. This morning I learn that he was shot and thrown in the river. He has raised to the surface and been identified. They came to my shop and took Tom Galloway away. He has not been seen since that time. They went to Old Sister Wallace's house, took her out, whipped her, and abused her very badly, and broke three of her ribs, and shot at her husband twice, as he was making his escape.

Q. Why is she called Old Sister Wallace?

A. She is an old lady, and a member of our church.

his
ANDERSON ⋈ CHEATHAM.
mark.

Sworn and subscribed to before me, this 3d day of August, 1868.
R. P. EATON.

Evidence of Washington Davis.

Question. What is your name, age, residence, occupation; and have you been molested by a band or Klan known as Ku Klux, if so, when, where, and how?

Answer. Washington Davis, my age is 21 years, I reside in Columbia, Tennessee, I am a blacksmith by trade; have lived in

PROOF

NEW PERSPECTIVES ON THE PALEFACE ORGANIZAION

HARCOURT

EXCERPTS

○ Keyword

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Who were the pale faces? New perspectives on the Tennessee Ku Klux.

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On Independence Day 1868, Wesley Alexander banged his drum at the head of a column of colored schoolchildren. He was leading a procession of freedpeople from Columbia, Middle Tennessee, to a grand picnic on the outskirts of the city. Alexander, a Union veteran, surely was aware of the dangers inherent in so bold a demonstration of black civil rights and Yankee loyalty. Middle Tennessee was a region where Confederate sentiment remained strong and where blacks had been terrorized by white gangs loosely styled after the Ku Klux Klan of neighboring Pulaski. Columbia, in fact, had spawned its own white supremacist fraternity, the Order of Pale Faces, which since January 1868 had been chastising freedpeople and white Unionists in a campaign of terror aimed at ending Republican rule. Alexander was undeterred, however, and on the birthday of the nation of which he had recently become a citizen, he marched out in a proud reenactment of the martial pomp he had learned in the Union army. An army encampment nearby provided some security, though Alexander and others were also prepared for their own defense. Earlier that same day, the black men of Columbia were the subject of a manifesto attributed to "the negro Kuklux klan" and published in a local paper, which declared that "the White KKK have come and now the Black KKK is A Coming." Though the picnic went ahead without incident, during the evening of July 4th four to five hundred horsemen, perhaps antagonized by the "negro Klan's" pronouncement, massed on the court square. Some were dressed in white costumes and others in red, as Alexander later testified, "with masks on their faces, and most of their horses covered." They carried white flags, some with the letters KKK embroidered in red. A local correspondent for a Nashville newspaper noted that the gang was led "by some of the oldest and most prominent citizens of this place." After "hallooing and whooping" around the town square, the gang began searching, as Alexander heard it, for "that damned drummer boy that has been drumming for them children belonging to the colored schools." After being shot at "seven or eight times," Alexander went into hiding and eventually took refuge in Nashville, where he told authorities that the Ku Klux "intend to kill every nigger" belonging to the Union League and all black veterans of the Union army. (1)

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Stories such as this are legendary in the post-Confederate South. Scholars in recent years have mined a vast documentary archive provided by Freedmen's Bureau records, Union army reports, state and federal judicial and legislative hearings, and reams of newsprint from across the political spectrum, to portray the hopeful assumption of rights and privileges by African Americans in the face of violent opposition. Recent scholarship has also considerably broadened our understanding of the

> At this point of the proceedings, two men on horseback, disguised and dressed in red, made their appearance up South Main street. Soon the cry was raised and passed mouth to mouth, "The Kuklux are coming!" The "pale faces" all wore a pleasing expression, while the dark-skins looked dejected and began dispersing. The two horsemen stopped for a few moments, then turned to the right, put spurs to their horses and were soon lost to sight. Rumors became rife that in about two hours three hundred of the "unknown" would be in the city. Time wore on, but nothing more was seen of the Kuklux. (53)

PROOF

Perhaps Andrews was merely an observer of this incident--but the description of white citizens as "pale faces" is suggestive at least of his racial identification with the robed horsemen, especially since it comes less than two weeks before he founded the Order of Pale Faces.

The first recorded sighting of the Ku Klux by a federal officer was issued in December 1867 in the weeks after the election loss, and it came not from Pulaski but from Columbia, where the Freedmen's Bureau agent reported the existence of "a body of disguised and armed and mounted men styling themselves 'kuKlux.' Many stories have been put afloat of their midnight deeds and outrages. Some of which are true and some false. But I think there is no doubt but that their purpose is to annoy and intimidate the Colored people, and perhaps to break up the Loyal League. Whatever their purpose they should be sought out and put down." (54) As the agent suspected, white conservatives were organizing a counterrevolutionary movement to resist Republican rule from Nashville. The Nashville Republican Banner made this clear on January 4, 1868, in an editorial calling for a revolutionary movement to unseat Republican rule and restore the racial subjugation of the region's blacks. "In this State," the paper argued, "reconstruction has perfected itself and done its worst. It has organized a government which is as complete a close corporation as may be found, it has placed the black man over the white as the agent and prime-move of domination; it has constructed a system of machinery by which all free guarantees, privileges and opportunities are removed from the people.... The impossibility of casting a free vote in Tennessee short of a revolutionary movement ... is an undoubted fact." The Banner in conclusion urged readers to avoid national political contests in the presidential election year of 1868 and instead put energies into building "a local movement here at home" that would end Republican rule. (55)

WHO WERE THE PALE FACES?

In the week of the Banner's veiled call to arms, and on the day after the Freedmen's Bureau agent flied the report on the sighting of the Ku Klux, William J. Andrews and ten of his associates gathered at Odd Fellows Hall in Columbia for the inaugural initiation of the Pale Faces. It seems plausible that the founders were the group of "respectable young men" from Maury County that the Nashville Banner had identified as Ku Klux on November 12, 1867. They ranged in age from twenty-two to thirty-three. Most were young townsmen from Columbia and its immediate environs who worked in the saloons and grocery and hardware stores around the court square. Andrews and doubtless others were Odd Fellows and their organization into the Pale Faces was an effort to coordinate the spasmodic violence of the postwar years. Temporarily without political power, and yet determined to claim their rightful inheritance as white men, the Pale Faces turned toward tactics of terror and intimidation in order to achieve political goals.

Who were the Pale Faces? The eleven founders included two former magistrates, two former police officers, and at least six Confederate veterans. Two young veterans of the 48th Tennessee Confederate Infantry, William Milton Voorhies, twenty-four, and Hugh Akin, twenty, were elected president and vice president. Voorhies was the son of a local cotton broker and Confederate Colonel and his half-uncle, A. O. P. Nicholson, was a former U.S. senator. According to Walter L. Fleming, Voorhies was also a member of the Pulaski Klan. Akin lived on a four-hundred-acre plantation close to the Maury-Giles county line. (56) The Pale Faces also appointed two young veterans as guards--Allen H. Powell, twenty-two, a saloon clerk, and Edward H. Jordan, twenty-one, a carpenter. Wiley George, twenty-eight, a former saloon clerk and magistrate, now employed by the city council as a police officer, was chosen as "inspector" of the new order. It was George who had whipped Cap Jordan, the black schoolteacher, in 1864. He had served as a captain with the locally raised Co. B ("Maury Rifles") of the 2d Tennessee Confederate Infantry during the war, though he spent enough time on the home front to have twice been arrested by Union authorities. (57) Also in attendance at that first meeting was another young son of a Confederate colonel, John Bicknell, who was making a living in the winter of 1867-68 by selling subscriptions to the publication Lee and His Generals. (58) William J. Andrews, as we have established, had been a Confederate only when circumstances forced him to be. After the war he ran a general store near the court square of Columbia.

The Pale Faces met a total of five times in January 1868. By the end of the month thirty-one white men had been initiated into the organization. (59) The initiation of a number of men in their mid-thirties and forties meant that this group of charter members was now, on average, about thirty years of age and possessed about $1,500 in personal property and real estate

PROOF

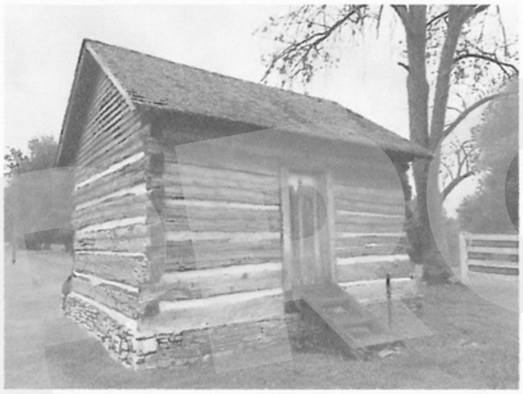
SCHOOLS

While educating Blacks during slavery had been illegal, some white owners overlooked the law, as it was necessary for slaves trained in carpentry, mechanics, cooking, and other endeavors to be literate. After the war, educating the four million newly freed former slaves became an important issue to Blacks and Northerners. Slaves who had escaped from bondage and become literate in Canada or the North were very important in the drive to expand literacy.

During the Union occupation of Maury County, a literate Black man named Cap Jordan received permission to open a school at the M. E. Church, which served the Black community. The church was located on Second and Garden Streets. Later, when the Confederates occupied the county, the church was closed and Jordan, a free Black, was arrested. He was charged under the law prohibiting teaching or receiving an education by a Black. His punishment was 25 lashes of the whip.

The next school to open was established by Henry Eddy, a white union veteran who thought it his duty to return to the South and open a school for Blacks, "eager to learn and well behaved." This school was located at Flint Valley near Spring Hill. It opened in an unused cowshed. His first class consisted of 39 students. Within two weeks, he had 57 students. The school continued until it was relocated to the Black church nearby.

A Black man named Jeb Rodon established another school near Spring Hill on Green Mills Road. It opened with 16 students. The school was later moved to Rippavilla Plantation. Leadership Maury restored it in 1993.

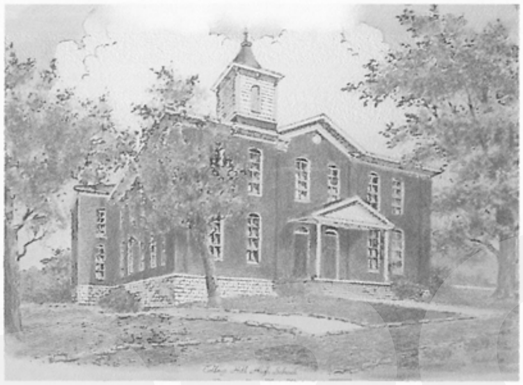


Rippavilla School

The Freedmen's Bureau was instrumental in establishing schools for Blacks, including the following in Maury County:

1. Missionary Baptist Church – Columbia, Principal Thomas A. White, Black. Est. 1865, 59 scholars.
2. Old Female Seminary Church – Rev. S.S. Potter, Lydia Leamon, Kate Watt, Jennie McCullough, Will Jordan. Est. 1865, 250 scholars.
3. McCanlas – 4 miles from Columbia on Bigbyville Rd., John Louther. Est. 1865, 29 scholars.
4. School at Col. Pillow's 8 miles from Columbia – L.O. Smith. Rufus Pillow. Est. 1865, 48 scholars. Moved to old Church at Hopewell.
5. Hemp Church Williamsport Rd. – Johnson Watkins. Est. 1865, 15 scholars.
6. Spring Hill in barn. Mr. Eddy Est. 1865, 57 scholars.
7. Mt Pleasant in shed – Wyatt Baily. Est. 1865, 35 scholars.
8. Calisca in blockhouse – Alex Few. Est. 1865, 16 scholars.
9. Rutherford Creek in blockhouse – Seb Rodon. Est. 1866, 16 scholars.

College Hill School



In the early 1880s Columbia opened two schools at about the same time, one for whites and one for Blacks. John H. Kelley, son of Edmond Kelley, the first Black Baptist minister ordained in Tennessee, had come back to the South after being educated in Massachusetts to help the newly freed Blacks and their children. He found an ally in Columbia Mayor James Andrews, and together they built College Hill School, which would go on to educate generations of African American students in Maury County.

Professor Kelley's father had been a slave in Columbia, along with his friend Dyer Johnson, both owned by Ann White. Professor Kelley assisted Dyer's son Robert G. Johnson in getting a college education so that he could also come home to teach. Johnson would eventually take Kelley's place as the principal of College Hill. He was the father of Lyman T. Johnson, another College Hill alumni, who went on to become a civil rights leader best known for a landmark court case that integrated the University of Kentucky.

John Henry Kelly
Son of Edmond Kelley

John Kelly

Prof. Robert G. Johnson
Son of Dyer Johnson

Robert Johnson

PROOF

SCHOOLS

AS EDUCATING BLACKS DURING SLAVERY WAS ILLEGAL EDUCATING THE FOUR MILLION NEWLY FREED FORMER SLAVES BECAME IMPORTANT TO BLACKS AND NORTHERNERS. SLAVES WHO HAD ESCAPED FROM BONDAGE AND BECOME LITERATE IN CANADA OR THE NORTH WERE VERY IMPORTANT IN THE DRIVE TO TEACH LITERACY.

DURING THE UNION OCCUPATION OF MAURY COUNTY. A LITERATE BLACK MAN NAMED CAP JORDAN RECEIVED PERMISSION TO OPEN A SCHOOL AT THE

M.E. CHURCH WHICH SERVED THE BLACK COMMUNITY. THE CHIRCH WAS LOCATED ON

2ND AND GARDEN ST. LATER, WHEN THE CONFEDERATES OCCUPIED THE COUNTY IT WAS CLOSED AND JORDAN, A FREE BLACK, WAS ARRESTED. HE WAS CHARGED UNDER THE LAW PROHIBING TEACHING OR RECEIVING AN EDUCATION BY A BLACK. HIS PUNISHMENT WAS 25 LASHES OF THE WHIP.

THE NEXT SCHOOL TO OPEN WAS ESTABLISHED BY

HENRY EDDY, A WHITE UNION VETERAN WHO THOUGHT IT HIS DUTY TO RETURN TO THE SOUTH AND OPEN A SCHOOL FOR BLACKS, 'EAGER AND LEARN AND WELL BEHAVED.' THIS SCHOOL WAS LOCATED AT FLINT VALLEY NEAR SPRING HILL. IT OPENED IN

AN UNUSED COW SHED. HIS FIRST CLASS CONTAINED 39 STUDENTS.

WITHIN TWO WEEKS HE HAD 57 STUDENTS. THE SCHOOL CONTINUED UNTIL IT WAS RELOCATED TO THE BLACK CHURCH NEARBY.

ANOTHER SCHOOL WAS ESTABLISHED NEAR SPRING HILL ON GREEN MILLS ROAD BY A BLACK MAN NAMED JEB RODON. IT OPENED WITH 16 STUDENTS. THE SCHOOL WAS LATER MOVED TO RIPPA VILLA

PLANTATION. IN 1993 IT WAS RESTORED BY LEADERSHIP MAURY.

PROOF

The Daily Herald.

COLUMBIA

Freedmen's Bank in Columbia: How a promising institution ended in tragedy

Mike Christen
The Daily Herald

Published 8:00 p.m. CT Feb. 9, 2022

Editor's Note: This article is part of an ongoing series exploring Black history in Columbia and Maury County during Black History Month.

Long before hip shops, restaurants and a winery opened on Columbia's East 6th Street making the area a favorite weekend romp, Columbia was a center point for the nation's transition into a more inclusive future.

The revitalized section of downtown Columbia was briefly home to Freedmen's Savings and Trust Bank, providing a place for newly-freed slaves to hold their assets, some of whom collected pay for serving in the Union Army.

The local branch was established by Samuel M. Arnell and James P. Baird, who established the Columbia bank in a room over the McGaw Livery Stable, located at the intersection where the marker now stands in the shadows of an injury law firm.

Arnell, who was raised in the Zion settlement near Columbia and educated at Amherst College in Massachusetts, was an American slave owner and politician who represented the 6th congressional district of Tennessee in the U.S. House of Representatives.

More: Porch Talk: Maury County reflects on Black History Month

Because the banks were usually located in larger cities, Arnell's influence as a reconstruction legislator and congressman is cited as the reason it was located in Columbia.

At the corner of East 6th and North Main Street, the bank operated from 1870 to 1874, joining a national network of similar locations across the nation, including the bank's flagship location in Washington D.C.

Now a marker from the Tennessee Historical Commission rests on the tree-lined city street — the sole reminder of the bank's brief but significant legacy in downtown Columbia.

Installed in 2019, the marker was erected following efforts spearheaded by the African American Heritage Society of Maury County.

More: Freedmen's Bank marker recognizes Columbia's rich history

The marker explains that the local bank was one of only four established Freedmen's branches in Tennessee before it met a tragic end.

At the institution's height, Freemen's Savings and Trust Bank recorded a total of $57 million in deposits.

However, mismanagement and the financial panic of 1873 led to the end of the watershed financial institution in 1874.

Shortly before its closure, the Columbia branch totaled approximately $20,000 in deposits and more than $180,000 when combined with the state's three other branches.

Those assets were however not protected by the federal government, contrary to what many who held accounts with the bank were led to believe, leading to many depositors losing their entire life savings, along with the psychological toll it took on freed slaves during post-Civil War times.

More: New historical markers are going up all over Nashville. Here's why, and where to find them.

The closure left 61,144 depositors with losses of nearly $3 million, according to records shared by the U.S. Office of the Comptroller.

More: Maury Black history flourishes under decade efforts of African American Heritage Society

The closure of the bank devastated the Black community.

Bank branches solicited deposits from adult civilians and soldiers, as well as school children who made deposits ranging from as little as five cents to as much as twenty-five cents.

Churches and private businesses also maintained accounts at the Freedman's Bank, encouraging their members to do the same, making them the largest contributors to the institution.

More: 'Forgotten history': Can Columbia's East 8th Street neighborhood be revitalized?

"An idea that began as a well-meaning experiment in philanthropy had turned into an economic nightmare for tens of thousands African Americans who had entrusted their hard-earned money to the bank," Reginald Washington writes in "Federal Records and African American History," published by the National Archives.

"Perhaps more far-reaching than the immediate lost of their tiny deposits, was the deadening effect the bank's closure had on many of the depositors' hopes and dreams for a brighter future. The bank's demise left bitter feelings of betrayal, abandonment, and distrust of the American banking system that would remain in the African American community for many years.

"While half of the depositors eventually received about three-fifths of the value of their accounts, others received nothing. Some depositors and their descendants spent more than 30 years petitioning Congress for reimbursement for losses."

Reach Mike Christen at mchristen@c-dh.net. Follow him on Twitter at @MikeChristenCDH and on Instagram at @michaelmarco. Please consider supporting his work and that of other Daily Herald journalists by subscribing to the publication.

Rosemount Cemetery

Graham Street
Columbia, TN 38401

Rosemount
Cemetery
1/1

PROOF

— OVERVIEW

PROOF

Established in 1873, Rosemount Cemetery serves Columbia's African American community for more than 165 years. It is bordered on the west and south by the city's white cemetery, Rose Hill. Rosemount sits on a hill that gently slopes to the east. It is the final resting place for many of

Columbia's prominent black citizens, including Dr. J.C. Halfacre, a prominent physician who served as an alderman from Columbia's Third Ward. He is possibly the earliest African American to serve in Columbia's city government. Rosemount serves as a focal point for Maury County's African American history. Rosemount is the final resting place for many of Columbia's prominent citizens and heroes, including members of the United States Colored Troops (USCT). And Isaiah Gholston, a builder and a minister, who constructed the Gholston Methodist Church (now Bethel AME Church) on the corner of Glade and Helm (11th) Street. Edmund Kelly also rests at Rosemount. Kelly was a founder of Mt. Lebanon Church and after emancipation he was one of the leading figures in the cause of African American education in Maury County. Cemeteries are a rich source of study and information providing a unique window into the past. Cemeteries serve as a source of cultural and societal memory. Further, they are cultural and historic landscapes, often shaped by fashions and events. Their physical presence reminds us of the past in a more urgent way than books or documents.

PROOF

PROOF

PROOF

MAURY COUNTY
AFRICAN AMERICAN BLACK HISTORY

ROSENWALD SCHOOLS

ROSENWALD SCHOOLS

Rosenwald Schools get their name from Julius Rosenwald, the President of Sears, Roebuck and Company, who in 1910 formed a partnership with Booker T. Washington to fund the building of schools for African American communities throughout the south.

Although a number of schools for the now free black children were built during the reconstruction period, by the early 20th century, these buildings were falling into disrepair, receiving no founding for maintenance from public school system. To educate their children, many communities began holding classes in churches, lodge halls, and other privately owned buildings.

The construction of new schools, made possible through contributions of the Rosenwald Fund, launched a new era of education for the African American children of Maury County.

Theta Rosenwald school class, 1938-1939

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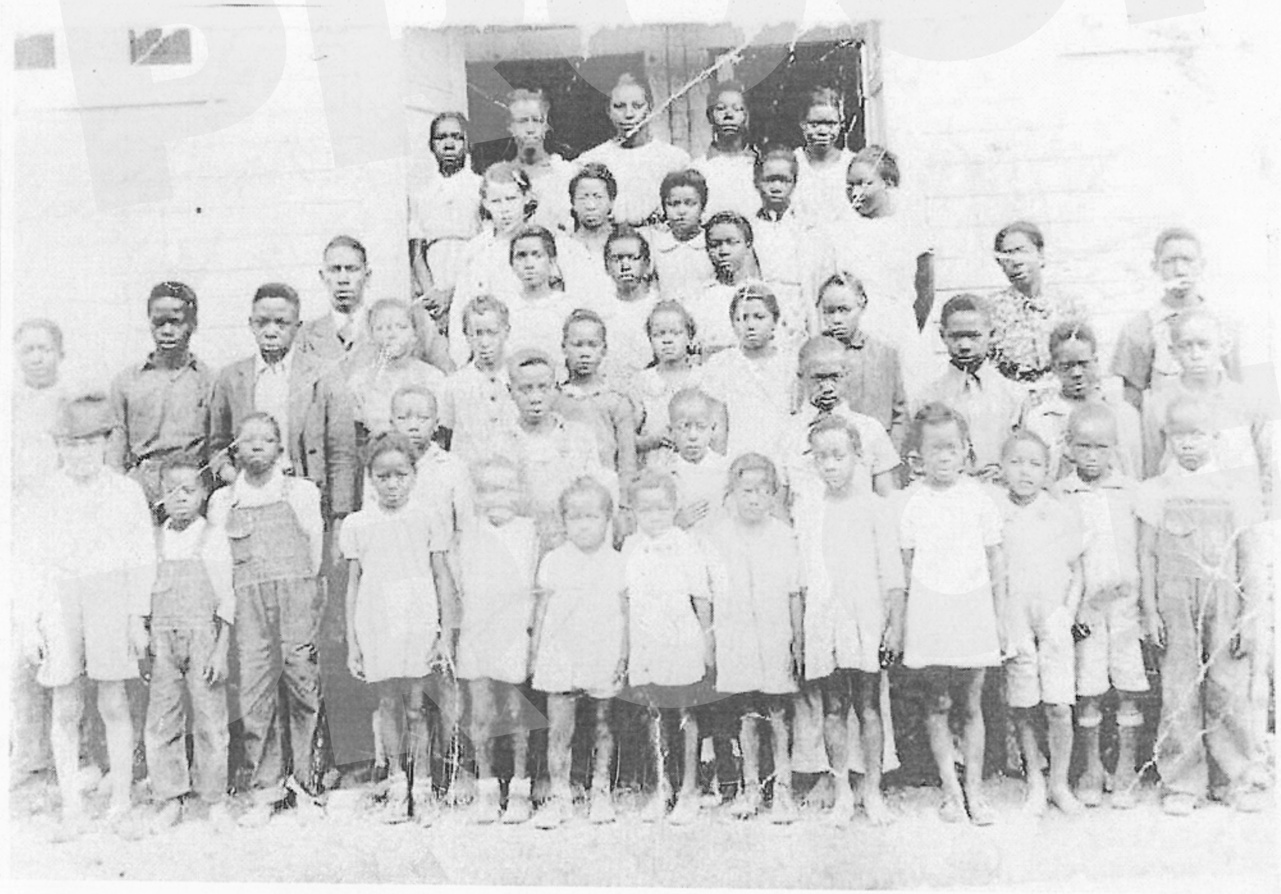

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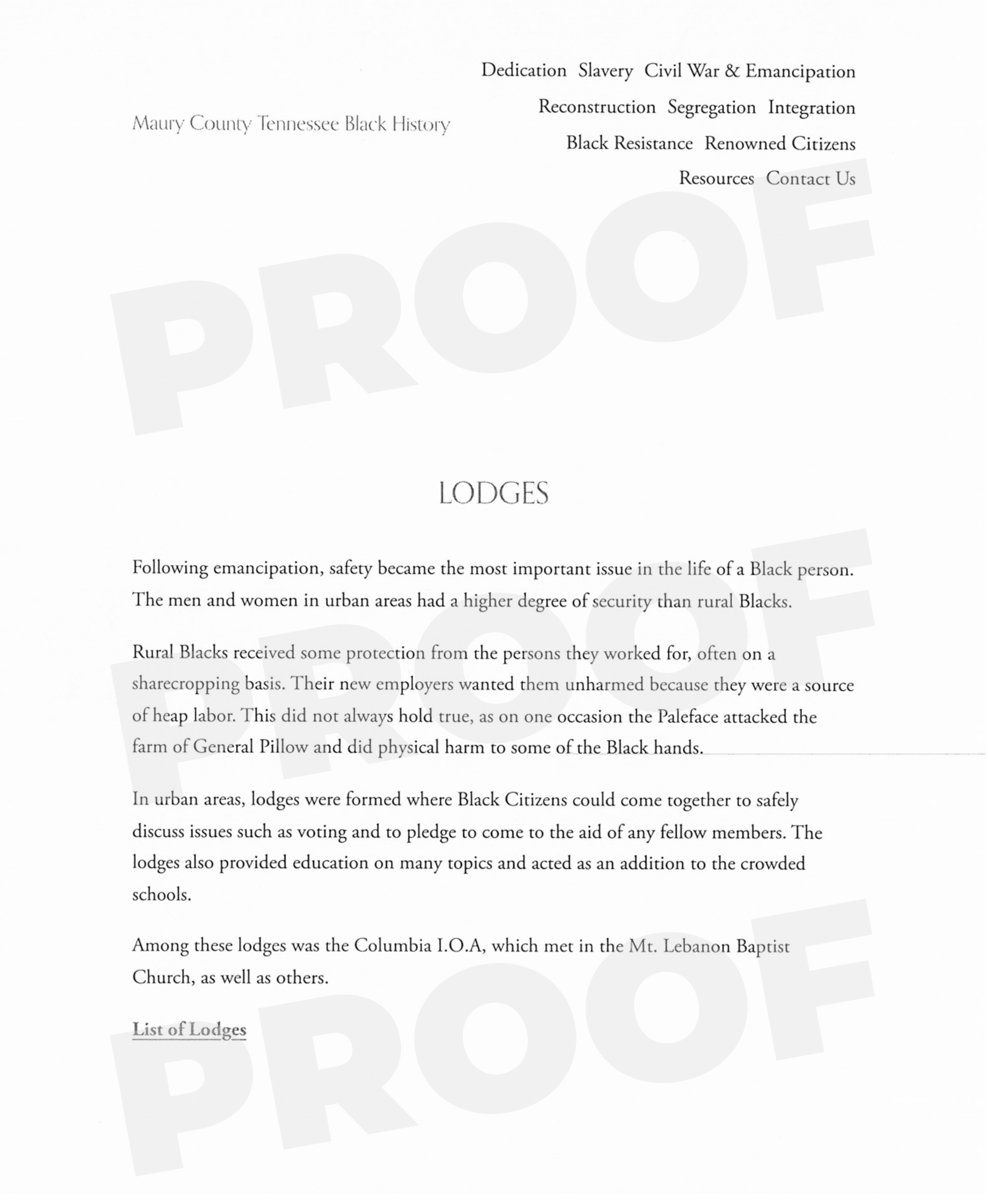

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LODGES

Following emancipation, safety became the most important issue in the life of a Black person. The men and women in urban areas had a higher degree of security than rural Blacks.

Rural Blacks received some protection from the persons they worked for, often on a sharecropping basis. Their new employers wanted them unharmed because they were a source of heap labor. This did not always hold true, as on one occasion the Paleface attacked the farm of General Pillow and did physical harm to some of the Black hands.

In urban areas, lodges were formed where Black Citizens could come together to safely discuss issues such as voting and to pledge to come to the aid of any fellow members. The lodges also provided education on many topics and acted as an addition to the crowded schools.

Among these lodges was the Columbia I.O.A, which met in the Mt. Lebanon Baptist Church, as well as others.

List of Lodges

PROOF

FREEDMAN'S BUREAU

On March 3, 1965, Congress passed a bill establishing the Bureau of Refugees, Freedmen, and Abandoned Lands, otherwise known as the Freedmen's Bureau. The bureau was tasked with the creation of schools across the south. Schools that had been operating in secret were now able to come out into the open, but these openings were subject to blacklash, with school buildings being burned to the ground and teachers harassed and threatened.

Henry C. Eddy, a white Union soldier from Harmony, Illinois, started the first Black school in Spring Hill. He felt it was his duty to return to the South with his family and help to educate the newly freed slaves, who were, in his words, "eager to learn and well behaved."

The original school opened in September 1865 in an old cowshed. Eddy personally shoveled out the manure and placed wooden planks around the space for his 39 new students. Two weeks later, enrollment had grown to 57 students. Classes continued in the shed while money was raised to build a new school in the church.

A Black man named Jeb Rodon started another school of 16 students in 1865 at a community called Rutherford Creek at the J.B. Bunch Farm on Green Mills Road. The building was moved to the Rippavilla Plantation in Spring Hill, where it was restored in 1993 by Leadership Maury County. Now on display, the school can be found in an open area behind the visitor's parking lot at the back of the plantation. A census from 1860 shows that there were nine slaves in two slave houses on the Bunch farm and it is believed that one of these cabins was used for the school.

Freedmen's Bureau

Freedmen's Bureau in Maury County

Ku Klux Klan and Freedmen's Schools

New Perspectives

Freedmen's Bank

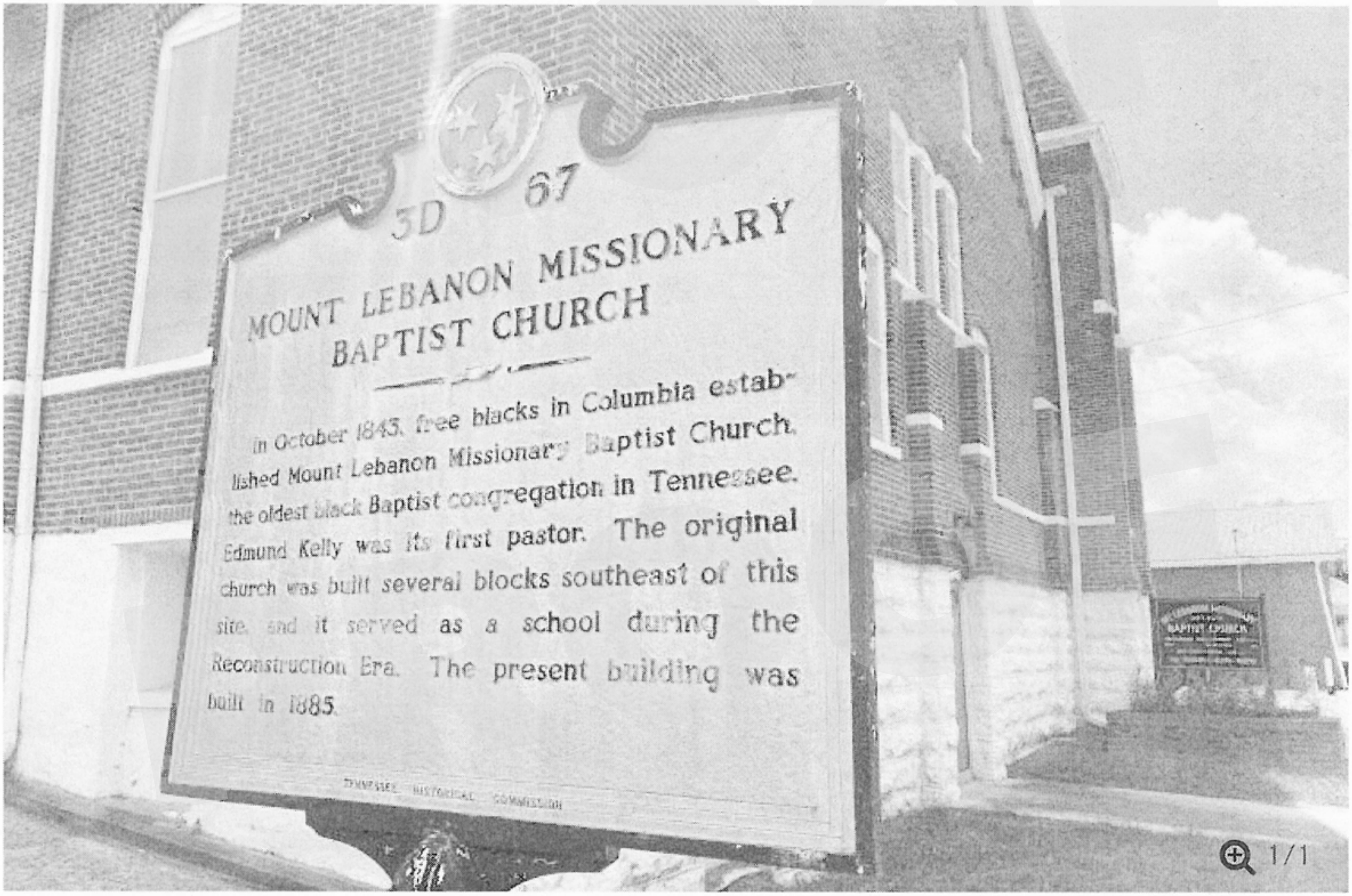
The Freedmen's Bank was established as a place where former slaves could have a bank account and be able to store their money. Due to mismanagement and the financial panic of 1873, all Freedmen's Bank branches in Maury County closed down by 1874. Shortly before its closure, the Columbia branch totaled approximately $20,000 in deposits, and more than $180,000 when combined with the state's three other branches. The bank's assets, however, were not protected by the federal government, and many depositors lost their entire life savings, along with the psychological toll it took on freed slaves during post-Civil War times.

Freedmen's Savings Bank and Trust Company

Freedmen's Bank in Columbia

Mount Lebanon Missionary Baptist Church

218 East 8th Street
Columbia, TN 38401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MOUNT LEBANON MISSIONARY
BAPTIST CHURCH
In October 1843, free blacks in Columbia established Mount Lebanon Missionary Baptist Church, the oldest black Baptist congregation in Tennessee. Edmund Kelly was its first pastor. The original church was built several blocks southeast of this site, and it served as a school during the Reconstruction Era. The present building was built in 1885.
TENNESSEE HISTORICAL COMMISSION
BAPTIST CHURCH
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PROOF

— OVERVIEW

In October 1843, free blacks in Columbia established Mount Lebanon Missionary Baptist Church, the oldest black Baptist congregation in Tennessee. Edmund Kelly was its first pastor. The original church was built several blocks southeast of this site, and it served as a school during the Reconstruction Era.

PROOF

CHURCHES

Arrowrock Church of Christ, est. 1870, Williamsport Pike

Canaan AME Church, est. 1864, Ashwood Road. A former slave donated land to build this church. It was used by Presbyterians and Methodists. The church was firebombed in 1994.

Claiborne Chapel AME Church, est. 1875, Williamsport Pike. Named for its first pastor.

Dry Fork Church of Christ, est. 1850, Goodman Lane, Hampshire Pike

Flint Valley Primitive Baptist Church, est. 1875, Nashville Highway

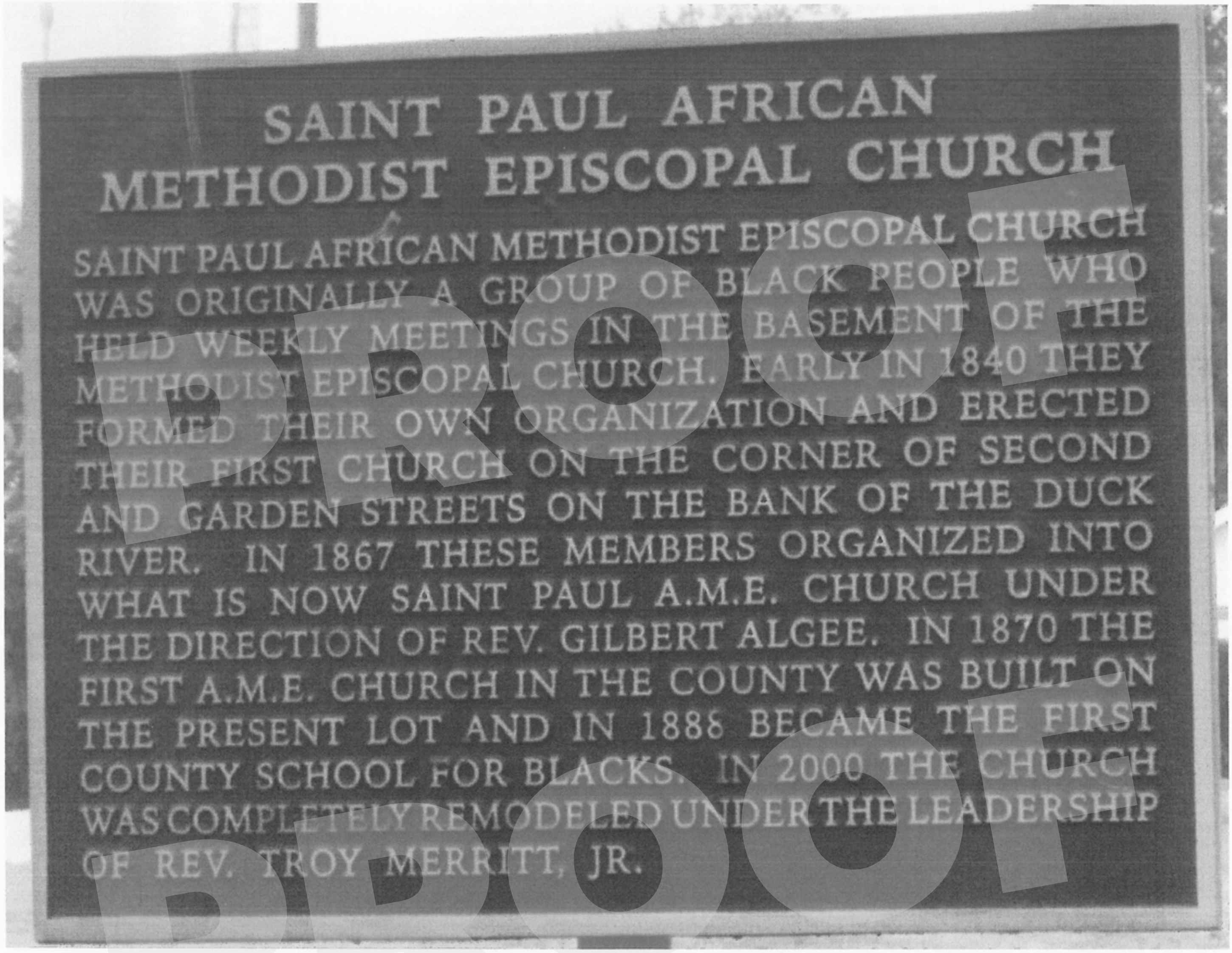
Friendship Baptist Church, est. 1865. This church was firebombed in 1995.

Jones Chapel AME Church, est. 1870, Mt. Pleasant

Mt. Lebanon Missionary Baptist Church, est. 1843. The first national Baptist church in Tennessee, its original seven members included Rev. Williamson, Dyer Johnson (father of educator John Johnson, and Rev. Edmund Kelley. It is located on East 8th Street and the original church served as an early school.

Mt. Lebanon Missionary Baptist Church

Mt. Tabor Salem Presbyterian Church, organized in 1872 by Blacks of the Zion community.



SAINT PAUL AFRICAN
METHODIST EPISCOPAL CHURCH

SAINT PAUL AFRICAN METHODIST EPISCOPAL CHURCH WAS ORIGINALLY A GROUP OF BLACK PEOPLE WHO HELD WEEKLY MEETINGS IN THE BASEMENT OF THE METHODIST EPISCOPAL CHURCH. EARLY IN 1840 THEY FORMED THEIR OWN ORGANIZATION AND ERECTED THEIR FIRST CHURCH ON THE CORNER OF SECOND AND GARDEN STREETS ON THE BANK OF THE DUCK RIVER. IN 1867 THESE MEMBERS ORGANIZED INTO WHAT IS NOW SAINT PAUL A.M.E. CHURCH UNDER THE DIRECTION OF REV. GILBERT ALGEE. IN 1870 THE FIRST A.M.E. CHURCH IN THE COUNTY WAS BUILT ON THE PRESENT LOT AND IN 1888 BECAME THE FIRST COUNTY SCHOOL FOR BLACKS. IN 2000 THE CHURCH WAS COMPLETELY REMODELED UNDER THE LEADERSHIP OF REV. TROY MERRITT, JR.

EXODUSTERS

*In 1868 the KKK lynched several Black men and one woman in Maury County. This terrorism caused a movement among Blacks to relocate to Kansas, where there were land grants available. In early 1875, the Columbia Herald reported that landowners in Maury County were complaining because more than 500 Black males had left for Kansas. This situation created a critical lack of manpower for agriculture labor. (*Credit to Michael Bennett for the following information)

Between 1874 and 1879 more than 1500 African Americans from Maury County had left for Kansas. Although the North had won the war and it was no longer legal for Black people in Maury County to be held as slaves, their lives in Maury County were still extremely difficult, and constantly under threat of violence and harsh treatment. Those who tried to exercise their new right to vote, especially community leaders and their families, were targeted. The newly formed Klu Klux Klan, founded in neighboring Giles County in 1866, became active in Maury County as well. The year of 1868 was particularly harsh, with numerous lynchings and murders.

Tennessee's governor declared Marshall Law in eleven counties, including Maury.

A series of meetings were held in Nashville to plot a new course of direction. In 1869, the Nashville *Republican Banner* quoted an attendee named Randall Brown as saying, "My heart bleeds for my people. We have 5,000 colored men in the vicinity and God knows how they are supported now, and how they exist in the future. How long are we to be hewers of wood and drawers of water? Let us go where we can grow lawyers, doctors, and teachers, where we can do as good as anyone else in our society."

Benjamin, "Pap" Singleton, a former slave from Tennessee who escaped north and returned after the war, is given much credit for leading the migration and creating the settlements in Kansas. He led the first group of 300 from Tennessee in 1873. He organized a second group from Lexington, Kentucky, and there was a third.

Doomed to extreme poverty, little to no education, along with threats and intimidation, by 1874 over a thousand African Americans in Maury County chose to leave the south, going west to Kansas. The migration was became known as the Exodus Movement, after the exodus in Egypt in the Bible, or Exodusters.

The *Columbia Herald* reported in 1875 that so many Black males had migrated to Kansas that there was no one to work their fields. Kansas was chosen because the Federal Government had a land grant program, offering 160 acres to anyone who lived on the land for 5 years, built a home, and made other improvements. By 1880 the number of Blacks living in Kansas had increased to 43,107.

However, getting to Kansas was itself an expensive proposition, and many made it as far as St, Louis and could not afford to travel further, eventually settling there.

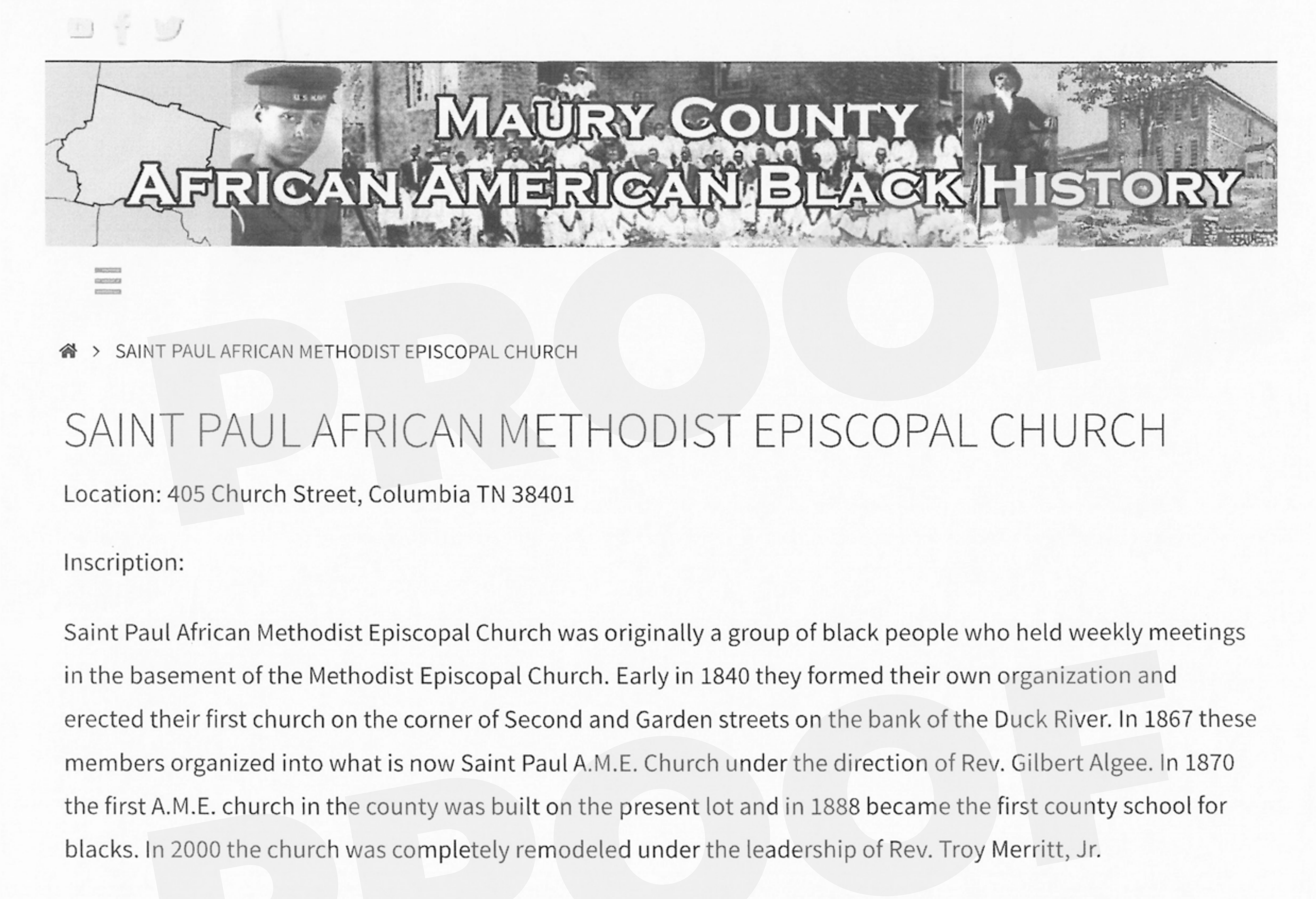
Establishing a homestead also a sizable amount of money to invest. A team of mules and plow, building materials for a house, barn, and other outbuildings could cost $1000 or more, money those escaping from the south rarely had. A terrible drought in the years 1874-1875 brought one settlement in rural Kansas to an end, causing many of those who had come from Tennessee, including Maury County, to settle in a Topeka, Kansas neighborhood that came to be called Little, Tennessee.

It was from this neighborhood that a Mr. Oliver Brown and his 9-year-old daughter, challenged the public school system in what is now known as the landmark Brown versus the Board of Education, leading to the desegregation of America's schools.

Tennessee's Black Emigration Movement

Before the Great Migration North

In Search of the Exodusters



MAURY COUNTY
AFRICAN AMERICAN BLACK HISTORY

SAINT PAUL AFRICAN METHODIST EPISCOPAL CHURCH

SAINT PAUL AFRICAN METHODIST EPISCOPAL CHURCH

Location: 405 Church Street, Columbia TN 38401

Inscription:

Saint Paul African Methodist Episcopal Church was originally a group of black people who held weekly meetings in the basement of the Methodist Episcopal Church. Early in 1840 they formed their own organization and erected their first church on the corner of Second and Garden streets on the bank of the Duck River. In 1867 these members organized into what is now Saint Paul A.M.E. Church under the direction of Rev. Gilbert Algee. In 1870 the first A.M.E. church in the county was built on the present lot and in 1888 became the first county school for blacks. In 2000 the church was completely remodeled under the leadership of Rev. Troy Merritt, Jr.

Mt. Zion Missionary Church, est. before 1871, Spring Hill

New Smyrna Cumberland Presbyterian Church, est. 1874, Beech St., Columbia

Pleasant Union Church, Southport Road, Hampshire. Organized by slaves on property of their owner, Griffin Cathey. Originally called Meeting House Church.

St. Mark's Primitive Baptist Church, est. 1972, Spring Hill

St. Paul African Methodist Episcopal Church

Churches Listed in Century Review of Maury County

Other Black Churches in Maury County

Edmond Kelley**, Tennessee's First Black Baptist Minister**

Colored Churches.—The colored population here is quite well educated, and, naturally being devout worshipers, have built and maintained their full percentage of churches. In Macedonia suburbs, long before war times, they held out-of-door meetings on the ledges of rock which form a natural auditorium in rear of the present Baptist Church near White's spring.

The Primitive Baptist Society here was organized about 1850, and a building erected, which was demolished by the cyclone of Nov., 1900, along with a score of buildings north of Mt. Parnassus, in which thirty or more people lost their lives. The members of this church number 170, with Thos. Peeler superintendent of the Sunday school. Thos. Williamson was continuously pastor of the church from its start until his death, in 1892, when the present pastor took charge. Mr. Morgan is a native of this county, has resided in Columbia since 1886, and was ordained in this church in 1890. At Hurricane Creek, one mile north of Glendale, there is a church of 37 members, organized prior to the war, with C. H. Morgan pastor, third Sabbath; Silver Creek, organized in 1870, second Sabbath, small membership, with Morgan pastor.

Mt. Lebanon Baptist.—A white Missionary Baptist Church was organized here before 1840, and several of the slaves having been converted, were on Oct. 20, 1843, made a branch as the Mt. Lebanon Baptist Church. Edw. Kelly, father of J. H. Kelly, principal of the colored schools, preached for this congregation; was ordained by the white Baptists in convention at Nashville in 1843; and became pastor of this church, which erected a building on East Ninth St. Later, when his owner got into financial trouble, to save his being sold on the block to the highest bidder, he was sent away, and, through her will, obtained his freedom. He died in Massachusetts in 1894. Richard Sanderson, who resides at 85 East Tenth St., born June 30, 1821, followed Kelly as pastor, continuing to 1873, when Balaam Frierson took charge. Jno. Gilmore was pastor in 83-94, when the church at the corner of Glade and Eighth Sts. was built; Rev. Cross, 95; J. G. Blackshear, 96; A. Nixon, 97; S. H. Johnson, 99; C. A. Ward, 1902.

St. John's Church.—Rev. Jno. Gilmore, who was pastor of the Mt. Lebanon Church for eight years, has been moderator of the Richland Creek Baptist Association for twenty-eight years. On Aug. 12, 1894, a difference of opinion caused him to withdraw from the Mt. Lebanon Church Society. A lot was purchased at the southeast corner of Glade and Eighth Sts., on which was a private house, in which worship has since been held; and a new brick structure is now under way. Rev. Gilmore was born in Pulaski in 1846; served for the Union the two last years of the Civil War; attended the Baptist College, now the Roger Williams University, of Nashville; commenced preaching in 1871; and has organized and built five different churches.

St. Paul's A. M. E.—A colored class of the M. E. Church was organized in the forties, and had a building at Garden and Second Sts., where the old burying ground is still found. Subsequent to the war these members largely affiliated with the A. M. E. St. Paul's was organized in 1867, Gilbert Algee having been the first pastor; B. L. Brooks, 1869; Blackmar Williamson, 71; Jas. Rhodes, 73; Nelson McGavock, 75; J. S. Shaw, 77; Jordan Early, 80; McGavock again, 82; Nathan Mecham, 83; S. Straws, 86; J. L. Grigsby, 87; Evan. Tyree, 90; Jas. H. Turner, 91; Jas. T. Gilmore, 94; J. W. Picket, 95; W. H. Long, 96; H. D. Kennedy, 97; Picket again, 98; G. R. Norman, 99; Gilmore again, 1901; B. G. Gordon, '02. Rev. Gordon was born in Giles Co. in 1857; attended Tennessee Central College, now Walden University; and has been fourteen years in the ministry. When the church was rebuilt in 1888-9, it was made 70x100 ft., giving place for a hall over the rear part, which is used by the Mosaic Lodge. The membership is 225. The Sabbath school is superintended by J. H. Slaten. S. B. Kinzer, in Columbia since 1862, is an itinerant preacher, ministering at Cleveland and Athens, Tenn. He has been a member of St. Paul's since 1870.

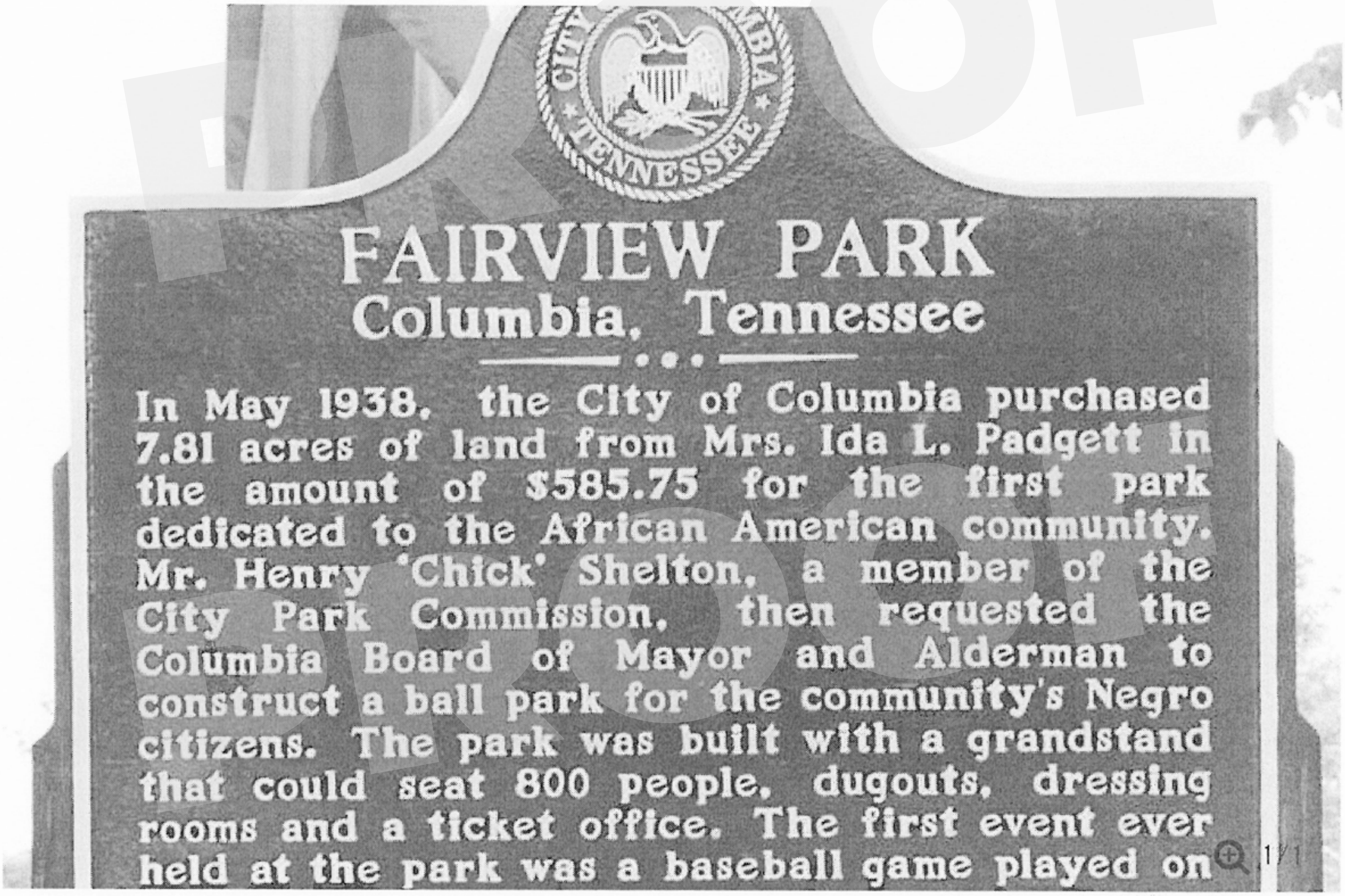
Holy Comforter Episcopal Church is at the corner of Eighth and Embargo Sts. The nucleus to this organization was from Sunday-school work by T. J. Brown in 1892. The present lot and building was secured in 1898 and the residence converted into a church. W. H. Wilson served as rector in 1893-7, when he was made archdeacon of colored work. T. J. Brown, who had served as lay reader, was ordained deacon in 1896; and with occasional students the pulpit was filled until A. C. Kilheffer came, in 1898. Rev. Wilson served again in 1899-1902; J. C. Quinn, 1903; since which E. J. Batty, archdeacon of colored work for the Nashville Diocese, comes once or twice monthly, and W. A. Gibson serves as lay reader. W. B. Capers, of St. Peter's, gives occasional services here. H. D. Merrill succeeded Brown in the Sunday-school work, which is now in charge of Mrs. Dew, Mrs. Merrill, and Mrs. Dr. Biddle. The church membership is about 30 earnest workers. Rector Gibson is planning for the erection of a brick church and organization of an industrial school in connection with the church.

Glade Street A. M. E. was organized about 1889, and a small brick church was erected near Eleventh St. Pastors have come about as follows: I. Gholston, 1890; T. Y. Moore, 92; L. F. Buford, 94; J. W. Ray, 97; G. W. Bond, 99; —— Gholston and W. H. Shelby, 1902; D. W. Wells, '03; G. W. Perry, '04. He was born in Marshall Co., and commenced preaching some thirty years ago. The church has about 80 members. The Sunday school is in charge of Prof. S. H. Hardy.

Cemeteries.—Nearly all former meetinghouses had a burial ground near by, but in cities and with modern sanitary theories this has become impracticable. The first Maury Co. comers were authorized to plat a 2-acre graveyard, which they named Greenwood, extending from First to Fourth Sts. on Garden and back to the river bank, just below the

Fairview Park Historical Marker

871 Iron Bridge Road
Columbia, TN 38401



FAIRVIEW PARK
Columbia, Tennessee

In May 1938, the City of Columbia purchased 7.81 acres of land from Mrs. Ida L. Padgett in the amount of $585.75 for the first park dedicated to the African American community. Mr. Henry 'Chick' Shelton, a member of the City Park Commission, then requested the Columbia Board of Mayor and Alderman to construct a ball park for the community's Negro citizens. The park was built with a grandstand that could seat 800 people, dugouts, dressing rooms and a ticket office. The first event ever held at the park was a baseball game played on

— **OVERVIEW**

In May 1938, the City of Columbia purchased 7.81 acres of land from Mrs. Ida L. Padgett in the amount of $585.75 for the first park dedicated to the African American Community. Mr. Henry 'Chick' Shelton, a member of the City Park Commission, then requested the Columbia Board of Mayor and Alderman

Maury County Tennessee Black History

Dedication Slavery Civil War & Emancipation
Reconstruction Segregation Integration
Black Resistance Renowned Citizens
Resources Contact Us

CIVIL WAR AND EMANCIPATION

The Drums of War

Maury County was torn asunder over the issue of slavery. Critical to the lucrative slave trade was the expansion of slavery into newly formed states as the westward expansion of America continued. With the election of Abraham Lincoln, the antislavery candidate of the Republican Party, expansion was doomed as was the continuation of slavery.

January 1861 – A statewide election was held in Tennessee regarding seceding from the union. THE STATE, INCLUDING MAURY COUNTY, VOTED NOT TO SECEDE.

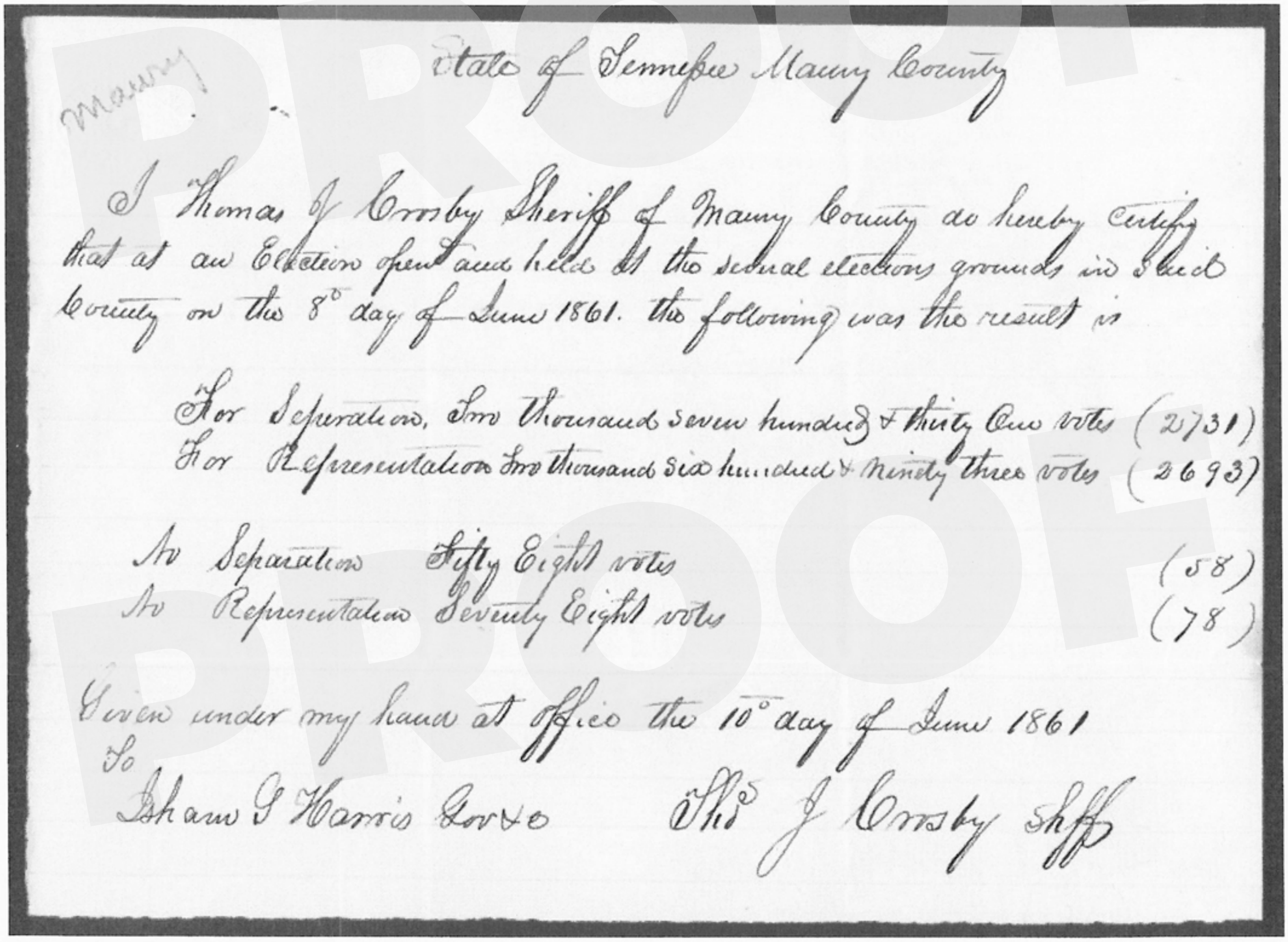
February 1862 – Eleven states formed the Confederacy.

April 1861 – Confederate forces under the command of General Beauregard attacked Fort Sumter located in the Charleston Harbor.

This attack was regarded as an act of war, and with it the Confederacy began the Civil War. Tennessee joined its Southern neighbors and became the last state to join the Confederacy. It was the first to rejoin the United States.

Maury County was occupied by both Union and Confederate troops during the conflict. The most significant war event in Maury County occurred in Spring Hill. On the night of November 28, 1864, the army of Confederate General Hood camped in Spring Hill along the road leading to Franklin. The Union Army, with thousands of soldiers and hundreds of

Tennessee secession election returns from Maury County ...



Maury

State of Tennessee Maury County

I Thomas J Crosby Sheriff of Maury County do hereby certify that at an Election open and held at the several elections grounds in Said County on the 8° day of June 1861. the following was the result is

For Separation, Two thousand seven hundred & thirty One votes (2731)
For Representation Two thousand six hundred & ninety three votes (2693)

No Separation Fifty Eight votes (58)
No Representation Seventy Eight votes (78)

Given under my hand at office the 10° day of June 1861
To
Isham G Harris Gov &c Thos J Crosby Shff

Item Description

Title
Tennessee secession election returns from Maury County

Description
Sherriff Thomas J. Crosby of Maury County submitted this notice to the Tennessee Secretary of State certifying the results of the election held June 8, 1861 to confirm Tennessee's declaration of independence. According to the report, 58 residents voted for "no separation" while 2,731 residents voted for "separation." The numbers for and against representation reflect the interest in providing representation to the government of the Confederate States of America.

The United States Colored Troops

In 1863 the United States Colored Troops of the Union Army were established. In Maury County, Black men rushed to serve the Union and fight their enslavers. Many of these Maury County soldiers served at the forefront of the Battle of Nashville. No black men served as soldiers in Confederate service. They served as slaves.

Records show 31,092 men from Tennessee enlisted in the Union Army. At least 20,133 were Black recruits, many from Maury County.

United States Colored Troops from Maury County

Black Soldiers in Other Wars

Revolutionary War
Ben Mayes, South Carolina

War of 1812
Charles Mayes

Spanish –American War
Scott Crosby

MAURY COUNTY

AFRICAN-AMERICAN PATRIOTS

UNION COLORED CORPS

WAR BETWEEN THE STATES

1863 1864

PARTIAL LIST. MORE NAMES AND SERVICE RECORDS AVAILABLE AT MAURY COUNTY ARCHIVES

PROOF

The United States Colored Troops

First Name	Last Name	Occupation	Company
Peter	Abb	Farmer	Company C 13th Regiment US Colored Infantry
Benjamin	Armstrong	Farmer	Company A 13th Regiment US Colored Infantry
Derry	Armstrong	Farmer	Company A 13th Regiment US Colored Infantry
Dublin	Armstrong	Farmer	Company A 13th Regiment US Colored Infantry
Harry	Armstrong	Servant	Company A 13th Regiment US Colored Infantry
Samuel	Armstrong	Farmer	Company A 13th Regiment US Colored Infantry
Sam H.	Armstrong	Farmer	Company A 13th Regiment US Colored Infantry
Joseph	Armstrong	Farmer	Company A 13th Regiment US Colored Infantry
Huston	Armstrong	Farmer	Company A 13th Regiment US Colored Infantry
Junius	Armstrong	Farmer	Company A 13th Regiment US Colored Infantry
Joseph	Armstrong	Farmer	Company A 13th Regiment US Colored Infantry
Mcneal	Armstrong	Farmer	Company A 13th Regiment US Colored Infantry
Elias	Blakely	Farmer	Company B 13th Regiment US Colored Troops
George	Booker	Farmer	Company G 17th Regiment US Colored Troops
Booker	Cooper	Servant	Company A 12th Regiment US Colored Troops
John	Cooper	Servant	Company A 12th Regiment US Colored

			Infantry
Nero	Cooper	Servant	Company A 12th Regiment US Colored Infantry
Washington	Cooper	Servant	Company A 12th Regiment US Colored Infantry
Robert	Crutchers	Farmer	Company F 17th Regiment US Colored Troops
George W.	Esters	Farmer	Company F 12th Regiment US Colored Troops
William A.	Esters	Farmer	Company F 12th Regiment US Colored Troops
James	Flippens	Farmer	Company D 17th Regiment US Colored Troops
Columbus	Frierson	Farmer	Company B 14th Regiment US Colored Troops
Jerry	Frierson	Farmer	Company F 13th Regiment US Colored Troops
John H.	Frierson	Farmer	Company A 13th Regiment US Colored Troops
Porter	Frierson	Farmer	Company A 42 Regiment US Colored Troops
William	Frierson	Farmer	Company A 13th Regiment US Colored Troops
Edward	Frierson	Farmer	Company A 104th Regiment US Colored Troops
James	Frierson	Farmer	Company 104th Regiment US Colored Troops
Charles	Galloway	Farmer	Company I 111th Regiment US Colored Troops
Aurster	Galloway	Farmer	Company A 13th Regiment US Colored Troops
Robert	Greenfield	Slave	Company D 13th Regiment US Colored Troops
Hamilton	Greenfield	Farmer	Company K 12th Regiment US Colored Troops

Alfred	Greenfield	Farmer	Company K 12th Regiment US Colored Troops
John	Gordon	Slave	Company A 13th Regiment US Colored Troops
Essex	Granberry	Farmer	Company A 13th Regiment US Colored Troops
George	Irving	Hostler	Company C 17th Regiment US Colored Troops
Asa	Johnson	Slave	Company 16 Regiment US Colored Troops
Alfred Stacey	Lord	Slave	Company B 120th Regiment US Colored Troops
George W.	Pillow	Farmer	Company K 13th Regiment US Colored Troops
Samuel	Pillow	Farmer	Company D 13th Regiment US Colored Troops
Thomas	Pillow	Farmer	Company A 13th Regiment US Colored Troops
Gaston	Polk	Farmer	Company A 13th Regiment US Colored Troops
James K.	Polk	Farmer	Company C 13th Regiment US Colored Troops
Phillip	Stevens	Farmer	Company A 13th Regiment US Colored Troops
James	Voohrees	Farmer	Company A 13th Regiment US Colored Troops
Henry	Watkins	Farmer	Company F 13th Regiment US Colored Troops
Leon	Watkins	Slave	Company A 13th Regiment US Colored Troops
Wesley	Watkins	Slave	Company B 13th Regiment US Colored Troops
Fredrick	Webster	Slave	Company 13th Regiment US Colored Troops
Harry	Webster	Slave	Company A 13th Regiment US Colored Troops

John	Webster	Slave	24th Regiment US Colored Troops
Madison	Webster	Slave	Company G 13th Regiment US Colored Troops
Kemp	Webster	Slave	Company F 13th Regiment US Colored Troops
Martin	Webster	Slave	Company B 13th Regiment US Colored Troops
Washington	Webster	Slave	Company A 13th Regiment US Colored Troops
John	Johnson	Farmer	Company Descriptive Book
Haron	Jackson	Farmer	Company Descriptive Book
William	Jinmar	Farmer	Company Descriptive Book
Daria	Jones	Farmer	Company Descriptive Book
James	Jones	Farmer	Company Descriptive Book
William	Jordon	Farmer	Company Descriptive Book
Alexander	Jordon	Farmer	Company Descriptive Book
Thomas	Joyce	Farmer	Company Descriptive Book
Alexander	Kennedy	Farmer	Company Descriptive Book
Daniel	Kennedy	Farmer	Company Descriptive Book
Jarah	Kennedy	Farmer	Company Descriptive Book
James	Kitrell	Farmer	Company Descriptive Book
Benjamin	Kitrell	Farmer	Company Descriptive Book
Polk	Kelley	Farmer	Company Descriptive Book
Nafford	Kelley	Farmer	Company Descriptive Book
Robert	Kilpatrick	Farmer	Company Descriptive Book
James	Keswick	Farmer	Company Descriptive Book
Raudolfh	Lauin	Slave	Company Muster-in Roll
Samuel	Lee	Farmer	Company Descriptive Book
John	Lawrence	Farmer	Company Descriptive Book
Jarma	Leggins	Farmer	Company Descriptive Book
John	Seslie	Slave	Company Muster-in Roll
Rafas	Leslie	Farmer	Company Descriptive Book

Henry	Looker	Farmer	Company Descriptive Book
John	Louisville	Waggoner	Company Descriptive Book
Washington	Lawrence	Laborer	Company Descriptive Book
Amin	Long	Slave	Company Descriptive Book
Robert	Lockridge	Farmer	Company Descriptive Book
Jolin	Mayberry	Farmer	Company Descriptive Book
Thomas	Mackelmore	Farmer	Company Descriptive Book
John	Mayo	Naite	Company Descriptive Book
Henry	Marks	Farmer	Company Descriptive Book
Daniel	Martigue	Farmer	Company Muster-in Roll
Jefferson	Maxwell	Farmer	Company Muster-in Roll
Denius	May	Farmer	Company Descriptive Book
Edon	Mekee	Farmer	Company Descriptive Book
Hayward	Mcqineher	Farmer	Company Descriptive Book
Anders	Muddons	Farmer	Company Descriptive Book
Samuel	Manorll	Taylor	Company Descriptive Book
John	Miller	Farmer	Company Descriptive Book
John	Morgan	Laborer	Company Descriptive Book
Mallor	Morris	Farmer	Company Descriptive Book
Alexander	Movre	Farmer	Company Descriptive Book
Alonzo	Mooely	Slave	Company Muster-in Roll
Preston	Mors	Farmer	Company Descriptive Book
Charlee	Maining	Farmer	Company Descriptive Book
Phillip	Opier	Farmer	Company Descriptive Book
George	Napier	Farmer	Company Descriptive Book
Newtoin	Hapier	Laborer	Company Descriptive Book
Pranklain	Nelon	Farmer	Company Descriptive Book
Martin	Mivion	Farmer	Company Descriptive Book
Geroge	Nickenson	Farmer	Company Descriptive Book
Marks	Nickenson	Farmer	Company Descriptive Book
Gilbert	Nichols	Farmer	Company Descriptive Book

Labron	Nolen	Farmer	Company Descriptive Book
Reamond	Nolen	Farmer	Company Descriptive Book
Beadford	Nolen	Farmer	Company Descriptive Book
William	Sorgrass	Farmer	Company Descriptive Book
David O.	Neall	Farmer	Company Descriptive Book
Addison	Pattison	Laborer	Company Descriptive Book
Claiborne	Perry	Farmer	Company Descriptive Book
Kenney	Perey	Farmer	Company Descriptive Book
Momol	Pointer	Farmer	Company Descriptive Book
Samuel	Polk	Farmer	Company Descriptive Book
Madison	Polke	Carpenter	Company Descriptive Book
Mafor	Porter	Laborer	Company Descriptive Book
Robert	Porter	Farmer	Company Descriptive Book
Henry	Pattenson	Laborer	Company Descriptive Book
John	Perkins	Farmer	Company Descriptive Book
Edmond	Perry	Farmer	Company Descriptive Book
Renny	Picket	Farmer	Company Descriptive Book
David	Porter	Slave	Company Muster-in Roll
Amos	Potter	Farmer	Company Descriptive Book
Peter	Ratoliff	Farmer	Company Descriptive Book
Horace	Reed	Farmer	Company Descriptive Book
Ed	Rice	Farmer	Company Descriptive Book
Gaboin	Roads	Serot	Company Descriptive Book
Mosse	Robinera	Farmer	Company Descriptive Book
Henderson	Roleton	Farmer	Company Descriptive Book
Eran	Sanders	Slave	Company Muster-in Roll
George	Sanders	Laborer	Company Descriptive Book
Brown	Scolf	Farmer	Company Descriptive Book
Brown	Scott	Farmer	Company Descriptive Book
Isaac	Scott	Farmer	Company Descriptive Book
Joseph	Scott	Laborer	Company Descriptive Book

Henry	Spratt	Laborer	Company Descriptive Book
Benjamin	Smith	Muetenk	Company Descriptive Book
Benjamin	Swansey	Farmer	Company Descriptive Book
William	Shrase	Laborer	Company Descriptive Book
David	Smallond	Farmer	Company Descriptive Book
Thaddin	Smiley	Farmer	Company Descriptive Book
Henry	Smith	Farmer	Company Descriptive Book
Addison	Southall	Farmer	Company Descriptive Book
Isaac	Spencer	Farmer	Company Descriptive Book
Jenneth	Spinman	Farmer	Company Descriptive Book
Henry	Stephens	Wagoner	Company Descriptive Book
Edward	Stockand	Farmer	Company Descriptive Book
John	Spoon	Farmer	Company Descriptive Book
William	Stephens	Farmer	Company Descriptive Book
Edward	Stockand	Farmer	Company Descriptive Book
Jack	Stockand	Farmer	Company Descriptive Book
Jackson	Sattes	Farmer	Company Descriptive Book
James	Smitthes	Farmer	Company Descriptive Book
Joseph	Sutter	Farmer	Company Descriptive Book
Marriel	Tayler	Farmer	Company Descriptive Book
Isaac	Perrey	Farmer	Company Descriptive Book
Gibbon	Thomas	Farmer	Company Descriptive Book
Samuel	Thomas	Farmer	Company Descriptive Book
Oreen	Thompson	Laborer	Company Descriptive Book
Green	Tucker	Servant	Company Descriptive Book
Henry	Timmons	Farmer	Company Descriptive Book
David	Tindall	Farmer	Company Descriptive Book
Robert	Tivis	Laborer	Company Descriptive Book
Gengo	Tunder	Farmer	Company Descriptive Book
George	Vesten	Farmer	Company Descriptive Book
Marceen	Vanress	Blacksmith	Company Descriptive Book

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Robert	Vincen	Farmer	Company Descriptive Book
Ben	Vincen	Farmer	Company Descriptive Book
Coalvin	Voohrees	Farmer	Company Descriptive Book
Washington	Walker	Farmer	Company Descriptive Book
Alexander	Watts	Laborer	Company Descriptive Book
Oliven	Nebb	Farmer	Company Descriptive Book
James	Nebton	Blacksmith	Company Descriptive Book
William	Nebt	Blacksmith	Company Descriptive Book
John	Walker	Farmer	Company Descriptive Book
William	Walker	Farmer	Company Descriptive Book
David	Washington	Farmer	Company Descriptive Book
Lewis	Washington	Farmer	Company Descriptive Book
Austin	Waters	Laborer	Company Descriptive Book
Martin	Wehsen	Farmer	Company Descriptive Book
Edward	Webster	Farmer	Muster and Descriptive Roll of a Detachment of the U.S. Vols forwarded
William	Weerner	Farmer	Company Descriptive Book
William	West	Farmer	Company Descriptive Book
Brass	Wheeler	Farmer	Company Descriptive Book
Wilson	West	Farmer	Company Descriptive Book
Ebridge	White	Farmer	Company Descriptive Book
Sanpoon	White	Farmer	Company Descriptive Book
Winson	Wilks	Blacksmith	Company Descriptive Book
Thiry	White	Farmer	Company Descriptive Book
Thomas	Wilks	Laborer	Company Descriptive Book
Pleasant	Williams	Farmer	Company Descriptive Book
Elhaim	Whittaken	Farmer	Company Descriptive Book
William	Williamson	Farmer	Company Descriptive Book
Peter	Williamson	Farmer	Company Descriptive Book
Perry	Williamson	Farmer	Company Descriptive Book
Freel	Williamson	Blacksmith	Company Descriptive Book

MAURY COUNTY SOLDIER
IN COLORED TROOPS, UNION ARMY

MORE NAMES ND SERVICE RECORDS ARE AVAILABLE
AT THE MAURY COUNTY ARCHIVES

James Cecil
John Steele

Indian War

J.F. Counce

Emancipation

After Emancipation and the establishment of the United States Colored Troops, hundreds of Black men joined to take up arms against their former oppressors. Soon the law allowing Blacks to vote resulted in a landslide for the Republican party of Abraham Lincoln. This was short lived, though, as white legislators in the southern states began to enact restrictive laws aimed at taking away the rights of Black people.

Emancipation Proclamation

PROOF

SLAVERY

Slavery in Maury County

Maury County was formed from Williamson County in 1807. Among the first settlers to bring slaves to the county were thirteen families from South Carolina, They brought slaves and established the Zion community. Soon Gideon Pillow arrived with slaves and developed property in the same area, as did the Polk family. The slaves cleared the family's land and built their church, houses, and barns. The elders of the church kept excellent records of the marriages, births, and baptisms of their slaves.

As roads were built and the towns of Columbia, Spring Hill, and Mt Pleasant were established, the population grew. By 1850 the U.S. Census reports a county population of 10,850 whites and 12,070 slaves. There were also 51 free Black people.

Slaves in Maury County, despite being banned from education, became the skilled artisans of the county. Slave owners hired out slaves who were expert carpenters, cooks, seamstresses, barbers, masons, blacksmiths, and cotton gin operators. Examples of unpaid slave workmanship can be seen in grandiose antebellum homes throughout the county. On some occasions white owners schooled certain slaves to enhance their skills.

Slaves could not leave their farms without a permit from their owner. This rule was enforced by men know as patrollers hired by the county to stop any slaves who were away from their owners' homes. Slaves caught without a pass were subject to harsh treatment from both the patroller and the owner.

Slaves developed relationships and formed families. They were married in church ceremonies at St. John's and Zion churches. There was no law protecting slaves from their owners selling members of their families. Children were separated and sold from parents and wives from husbands. Masters had complete control over their slaves. Slave women were often sexually abused, as shown by the recorded number of mulattos listed on census records after Emancipation. It was not uncommon for the master to sell his slave child.

Slaves were given garden spots to raise vegetables. Their diet was augmented by the innards of animals slaughtered on the place, such as intestines for souse and chitterlings, pig feet and ears, and mountain oysters (hog testicles). House servants fared better than field hands. They were cooks, nurses, maids, buggy drivers, and horse trainers. They enjoyed good food and nice clothes, but their status did not protect them from being sold.

Registry of Blacks Who Were Baptized

Slaves Impressed for Railroad Service

Black Soldiers

Revolutionary War: Ben Mayes, South Carolina,

War of 1812: Charles Mayes

Living Conditions and Culture of Slaves

A Slave House in Maury County

Slave Cloth and Clothing Slaves

Dress of the African American Woman in Slavery

The History of African-American Music

The Sale of Slaves

Thomas James Frierson of Maury County, who died intestate in 1848, owned 72 slaves. After much litigation, they were divided among his wife and children after his death.

Thomas Frierson Slave Schedule

Edgar M. Gregory, an official with the Freedmen's Bureau, identified a site near Main and West Sixth streets in Columbia as the market square where slaves were bought and sold.

Slave Market Map

Newspaper Advertisements for Slaves

Court Documents Recording Sales of Slaves

Election Returns Showing Maury County Votes Not to Succeed from Union

The Hanging of Gilbert Dowell

The hanging of Gilbert Dowell is the only recorded lynching in Maury County before Emancipation. In 1867 his owner, Ben Dowell, filed suit against the main perpetrator for loss of property and won a judgment. As a slave Gilbert Dowell was considered property. Ben Dowell was awarded a judgment of $400.

Gilbert Dowell lived on the Ben Dowell property. His wife, Martha, lived on a nearby farm and belonged to James H. Gregory. J.H. Gregory took Martha and her two children to Louisiana and sold them. In retaliation, Gilbert burned a barn on the Gregory property, which resulted in the destruction of the barn and several horses.

Suspicion fell on Gilbert, who fled into hiding. Tracking dogs located him and he was brought to the barnyard where the fire had taken place. Word of the incident and his capture spread and a mob of around a thousand people gathered at the barnyard. Women brought food and children played.

A lynching mob was formed. Gilbert confessed and he was hung. The next day he was buried not far from the barn. The location of the lynching is given as 150 yards northwest of Gregory Spring on the Theta Pike.

PROOF

Of the hundreds in the Theta/Santa Fe area of Maury County gathered to watch the hanging, only three men protested: John Gregory, Professor John McGill, and W.O. Roberts. Threats of personal violence were made against these men. Mrs. Ben Dowell, the owner of Gilbert, also pleaded in his behalf.

Eyewitness Accounts of Gilbert Dowell's Lynching

Census of 1850 for Maury County

The following owned the most enslaved people in the county

Andrew Polk	167
William Polk	151
Jane Greenfield	138
Frederick Watkins*	93
Nathan Cheairs	91
A. Thompson	81
Wilkerson Barnes	71

* Father of Sam Watkins, author of *Company Aytch*

Many slave owners in Maury County possessed 50 to 90 slaves. For a full report click here.

1850 Census Giving Total Number of Whites, Slaves, and Free People of Color by Towns and Counties

Slavery Patrols

Slavery Patrollers, generally called pattyrollers or paddyrollers, by slaves were organized groups of armed men employed by the county to patrol the county roads and waterways to police the movement of slaves. Slaves were required to have a pass from their masters to leave their home place.

The paddyrollers were mostly lower-class white men who resented the slaves for working in jobs they felt they deserved. In addition to their salaries, the paddyrollers received a bonus from the slave's master for each returned slave. Slaves were often beaten and otherwise mistreated, even with a pass.

The Maury County Archives has copies of court hirings of patrollers. An example would be: Jill Garrett Collection/County Court Records/Appropriation for J.T. Jones for patrolling of slaves 1856.

Slave Patrols

Judge William E. Kennedy and the Colonization of Liberia

From Jill Garrett's book, *Hither and Yon:*

"A veteran of the War of 1812, Judge William E. Kennedy came to Maury County to serve as a circuit court judge. Apparently, his life was filled with sorrow as his wife, Elizabeth Willis, died in 1841 and all six of his children died in childhood. As he grew older, his fortune increased, and he made plans for the disposition of his property

A compassionate and religious man, his position as a slave owner troubled him. Contacting the American Colonization Society some years before his death, he began freeing his slaves, sending them to Liberia. He provided a year's support for each one in the new land, including clothing and agricultural implements. In all, he is said to have sent 30 slaves back to Africa.

At least one of them, Cyrus, did not like his new home, finding it to be extremely savage, and worked his way back to the United States. He was still living in Columbia in 1875 and working as a blacksmith

Judge Kennedy kept only nine of his slaves, and these he provided for in his will. Four were cut out of his will because they "seen fit to run away to Federal service." The five loyal slaves were to be freed, sent to Liberia, and also supported for one year. If they wished to remain in this country, they were to be given support. He made special provisions for his favorite servant, Jim Swift, providing for him for the rest of his life.

His will, recorded in the Maury County Courthouse, is long and involved, with many bequests to friends, family, churches, and schools. Among the bequests was a sum to be given

TABLE XI.—AGRICULTURE—FARMS AND IMPLEMENTS, STOCK, PRODUCTS, &c.—Continued.

COUNTIES.	LIVE STOCK.			Value of animals slaughtered.	PRODUCE DURING THE YEAR ENDING JUNE 1, 1850.				
	Sheep.	Swine.	Value of live stock.		Wheat, bushels of.	Rye, bushels of.	Indian corn, bushels of.	Oats, bushels of.	Rice, pounds of.
Anderson	5,360	21,259	$192,371	$39,605	8,919	338	317,724	52,703	40
Bedford	21,651	62,607	686,011	98,516	18,054	9,062	1,521,867	270,132	1,815
Benton	5,199	22,587	151,611	32,169	4,287	5	305,490	23,535	3,310
Bledsoe	4,542	26,375	214,550	25,373	2,020	591	407,025	83,670	75
Blount	10,653	31,203	379,600	83,504	36,107	186	621,981	175,314	236
Bradley	7,656	25,546	249,383	76,599	34,602	92	574,698	151,419	5,771
Campbell	4,812	18,990	168,850	50,822	5,973	546	277,395	43,839	336
Cannon	11,797	26,762	327,500	72,047	17,881	1,190	554,497	66,325	440
Carroll	10,397	47,560	422,994	90,374	25,038	225	801,175	108,029	4
Carter	5,857	12,914	130,219	33,922	19,307	408	178,541	94,351	....
Claiborne	9,467	28,021	247,266	57,103	10,414	1,671	441,061	88,440	1,615
Cocke	6,722	24,516	230,113	45,643	15,168	128	544,516	129,389	1,175
Coffee	6,450	24,371	205,617	31,047	5,112	2,193	433,215	70,365	388
Davidson	21,342	79,209	942,304	628,036	17,522	2,345	1,508,463	162,315	....
Decatur	3,631	14,846	162,947	26,246	3,539	....	261,790	43,555	100
De Kalb	7,935	29,089	200,053	32,180	6,603	737	417,251	21,867	120
Dickson	5,422	20,184	216,130	37,219	3,789	246	388,731	60,985	60
Dyer	2,621	32,713	231,956	62,568	11,420	181	413,020	22,832	1,681
Fayette	8,382	52,108	640,697	125,829	18,940	239	963,945	113,595	5,300
Fentress	4,364	17,259	121,867	20,889	3,243	109	180,089	26,366	....
Franklin	10,904	53,787	458,311	81,612	8,492	1,092	788,380	139,711	[illegible]724
Gibson	11,505	69,881	736,024	132,306	47,097	169	1,107,730	93,734	6,615
Giles	22,201	116,834	1,093,180	201,216	31,537	3,244	1,857,647	185,804	1,860
Grainger	7,611	28,900	238,335	63,574	29,452	600	488,968	142,425	....
Greene	20,167	42,679	506,535	96,637	99,970	1,859	784,381	243,038	....
Grundy	1,748	13,487	87,231	15,562	1,359	372	158,000	20,767	297
Hamilton	5,492	28,568	266,727	60,344	11,389	155	520,542	69,451	....
Hancock	7,618	19,670	153,614	33,684	7,425	270	280,070	49,310	270
Hardeman	9,819	45,823	502,334	107,119	18,015	665	798,545	113,505	51,335
Hardin	6,663	24,618	269,902	51,628	7,488	31	449,328	40,272	1,330
Hawkins	16,997	42,030	417,600	59,083	43,381	701	550,136	140,787	....
Haywood	6,574	44,509	399,428	97,690	20,967	1,239	754,510	67,275	6,230
Henderson	9,103	33,666	330,181	81,366	19,453	158	562,280	70,563	5,650
Henry	13,352	49,715	490,320	99,072	45,606	146	893,328	141,056	....
Hickman	8,144	34,234	356,517	54,073	5,336	356	635,265	82,250	....
Humphreys	6,226	25,082	213,234	43,475	4,643	116	419,387	30,173	1,670
Jackson	16,602	62,638	412,913	58,364	13,429	2,121	805,737	56,288	70
Jefferson	10,074	32,881	321,890	67,003	40,426	423	659,187	192,469	10
Johnson	4,617	7,266	94,737	19,392	6,925	2,102	87,801	67,037	....
Knox	12,219	38,005	457,917	103,325	39,611	612	861,703	256,890	1,18
Lauderdale	1,705	18,511	132,395	32,013	4,915	64	216,896	13,516	8,83
Lawrence	7,166	29,658	249,999	53,237	4,626	213	34,123	50,457	3,05
Lewis	6,639	15,653	57,043	20,687	4,119	414	293,610	18,729	58
Lincoln	16,118	101,875	1,023,463	106,256	18,612	2,240	1,873,321	239,707	1,02
McMinn	10,326	47,640	475,222	141,756	32,132	....	939,116	216,154	30
McNairy	10,317	37,335	421,024	77,784	21,577	179	571,080	55,332	4,33
Macon	6,475	16,919	69,556	29,833	8,798	286	302,505	44,365	....
Madison	14,564	56,981	629,786	126,730	32,707	1,672	1,045,424	1,242	66,95
Marion	3,969	31,496	247,328	41,532	3,019	182	468,294	56,965	2,65
Marshall	19,631	71,133	724,569	122,895	28,324	3,315	1,291,675	161,727	8
Maury	25,883	103,538	1,318,389	185,386	33,140	11,612	2,0[illegible]	185,170	44,8
Meigs	4,432	20,225	150,780	40,741	6,502	449	432,875	72,022	1,7
Monroe	8,502	33,459	334,793	72,866	42,499	402	671,167	177,519	4,6
Montgomery	16,732	68,306	621,495	158,568	43,807	763	1,077,304	153,179	1
Morgan	2,278	13,338	94,675	16,828	651	551	103,522	18,874	....
Obion	3,079	35,878	239,128	47,376	9,413	5	445,420	15,824	....
Overton	13,988	53,297	349,360	51,890	16,656	1,122	622,485	63,824	4
Perry	5,975	26,564	178,599	44,083	2,650	19	395,535	23,484	....
Polk	4,447	14,984	130,562	43,521	14,727	638	299,917	51,572	2,
Rhea	3,209	13,043	118,924	20,878	3,129	295	231,124	41,777	[illegible]
Roane	10,346	35,917	321,579	98,588	20,026	1,019	595,296	137,440	3,
Robertson	13,817	50,785	474,020	97,853	36,837	1,252	858,615	115,304	[illegible]
Rutherford	25,604	88,794	926,862	173,026	28,684	1,235	1,667,320	181,461	[illegible]
Scott	3,108	14,881	63,088	22,094	1,298	1,422	66,421	5,895	
Sevier	6,663	20,433	217,010	28,487	11,845	1,210	375,940	63,339	4,
Shelby	6,269	56,233	593,742	110,759	5,452	90	837,837	76,108	....
Smith	22,040	73,216	631,078	108,394	27,210	2,030	1,066,410	97,755	[illegible]
Stewart	10,477	32,913	307,284	66,208	3,880	202	584,050	43,225	[illegible]
Sullivan	15,998	22,285	324,891	54,616	69,937	1,335	373,698	162,914	
Sumner	25,785	76,001	753,382	167,706	38,874	2,587	1,375,590	209,077	....
Tipton	3,222	31,014	315,107	54,438	17,308	130	439,785	35,346	
Van Buren	2,268	10,716	72,160	9,115	1,752	656	131,890	11,800	....
Warren	8,974	26,519	245,308	47,081	11,908	2,979	474,705	87,208	....
Washington	14,606	27,312	387,192	86,823	96,967	1,035	395,742	201,568	
Wayne	7,639	32,394	263,440	48,735	3,386	169	458,148	41,070	....
Weakly	8,826	42,928	344,275	81,313	27,713	121	730,930	77,454	
White	12,283	44,150	324,120	83,591	14,670	3,245	599,015	59,407	1

PROOF

TABLE II.—POPULATION OF CITIES AND TOWNS—Continued.

CITIES AND TOWNS.	COUNTIES.	WHITES.			FREE COLORED.			TOTAL.	SLAVES.			AGGREGATE POPULATION.
		M.	F.	Total.	M.	F.	Total.		M.	F.	Total.	
Memphis	Shelby—											
1st Ward		803	601	1,404	6	10	16	1,420	123	129	252	1,672
2d Ward		516	433	949	8	9	17	966	127	161	288	1,254
3d Ward		529	343	872	4	6	10	882	167	175	342	1,224
4th Ward		447	295	742	5	9	14	756	208	226	434	1,190
5th Ward		634	458	1,092	20	22	42	1,134	200	229	429	1,563
6th Ward		650	646	1,296	8	19	27	1,323	269	346	615	1,938
Total		3,579	2,776	6,355	51	75	126	6,481	1,094	1,266	2,360	8,841
Mount Pleasant	Maury	91	77	168				168	84	115	199	(†)
~~Murfreesborough~~	~~Rutherford~~	~~595~~	~~480~~	~~1,075~~	~~9~~	~~18~~	~~27~~	~~1,102~~	~~386~~	~~429~~	~~815~~	~~1,917~~
Nashville	Davidson	4,016	3,610	7,626	256	255	511	8,137	977	1,051	2,028	10,165
Nashville, South		550	474	1,024	7	9	16	1,040	207	106	313	1,353
Newburgh	Lewis	46	33	79				79	Cannot	be defin	ed.	
Newport	Cocke	67	61	128				128	10	13	23	151
Pulaski	Giles	365	335	700	10	15	25	725	173	239	412	1,137
Purdy	McNairy	164	128	292		2	2	294	37	71	108	402
Savannah	Hardin	138	110	248	2		2	250	102	114	216	466
Shelbyville	Bedford	523	478	1,001	15	8	23	1,024	260	331	591	(†)
Spring Hill	Maury	63	62	125	1		1	126	56	63	119	(†)
Taylorsville	Johnson	50	47	97		3	3	100	8	10	18	118
Trenton	Gibson	268	210	478	2		2	480	105	147	252	732
Troy	Obion	54	52	106				106	31	40	71	(†)
Waverly	Humphries	98	76	174				174	Cannot	be defin	ed.	
Williamsport	Maury	83	62	145	1		1	146	41	35	76	(†)

† See note to Table II, for Virginia, on page 258.

TABLE III.—NATIVITIES OF THE WHITE AND FREE COLORED POPULATION.

NATIVITIES.	WHITES.			FREE COLORED.			AGGREGATE.
	M.	F.	Total.	M.	F.	Total.	
Born in the State	290,177	290,518	580,695	2,500	2,640	5,140	585,835
Born out of the State and in the United States	87,519	81,447	168,966	584	634	1,218	170,184
Born in foreign countries	3,734	1,904	5,638	7	8	15	5,653
Unknown	805	732	1,537	26	23	49	1,586
Total	382,235	374,601	756,836	3,117	3,305	6,422	763,258

TABLE IV.—BIRTHS, MARRIAGES, DEATHS, DWELLINGS, AND FAMILIES.

COUNTIES.	POPULATION.			BIRTHS AND MARRIAGES DURING THE YEAR ENDING JUNE 1, 1850.				DEATHS DURING THE YEAR ENDING JUNE 1, 1850.			WHITE AND FREE COLORED POPULATION.	
	White and free colored.	Slave.	Total.	Births, white and free colored.	Slaves.	Total births.*	Married whites.	White and free colored.	Slave.	Total.	Number of dwellings.	Number of families.
Anderson	6,432	506	6,938	205	12	217	93	56	10	66	1,091	1,099
Bedford	16,009	5,502	21,511	524	170	694	148	144	72	216	2,754	2,754
Benton	5,952	363	6,315	184	10	194	67	32	2	34	984	984
Bledsoe	5,132	827	5,959	160	33	193	48	49	15	64	854	854
Blount	11,340	1,084	12,424	251	25	276	78	29	6	35	1,992	1,992
Bradley	11,515	744	12,259	339	19	358	80	76	10	86	1,955	1,955
Campbell	5,750	318	6,068	235	11	246	82	47	1	48	916	916
Cannon	8,139	843	8,982	264	28	312	137	115	10	125	1,326	1,326

* The figures include [illegible]

Of the hundreds in the Theta/Santa Fe area of Maury County gathered to watch the hanging, only three men protested: John Gregory, Professor John McGill, and W.O. Roberts. Threats of personal violence were made against these men. Mrs. Ben Dowell, the owner of Gilbert, also pleaded in his behalf.

Eyewitness Accounts of Gilbert Dowell's Lynching

Census of 1850 for Maury County

The following owned the most enslaved people in the county

Andrew Polk	167
William Polk	151
Jane Greenfield	138
Frederick Watkins*	93
Nathan Cheairs	91
A. Thompson	81
Wilkerson Barnes	71

* Father of Sam Watkins, author of *Company Aytch*

Many slave owners in Maury County possessed 50 to 90 slaves. For a full report click here.

1850 Census Giving Total Number of Whites, Slaves, and Free People of Color by Towns and Counties

Slavery Patrols

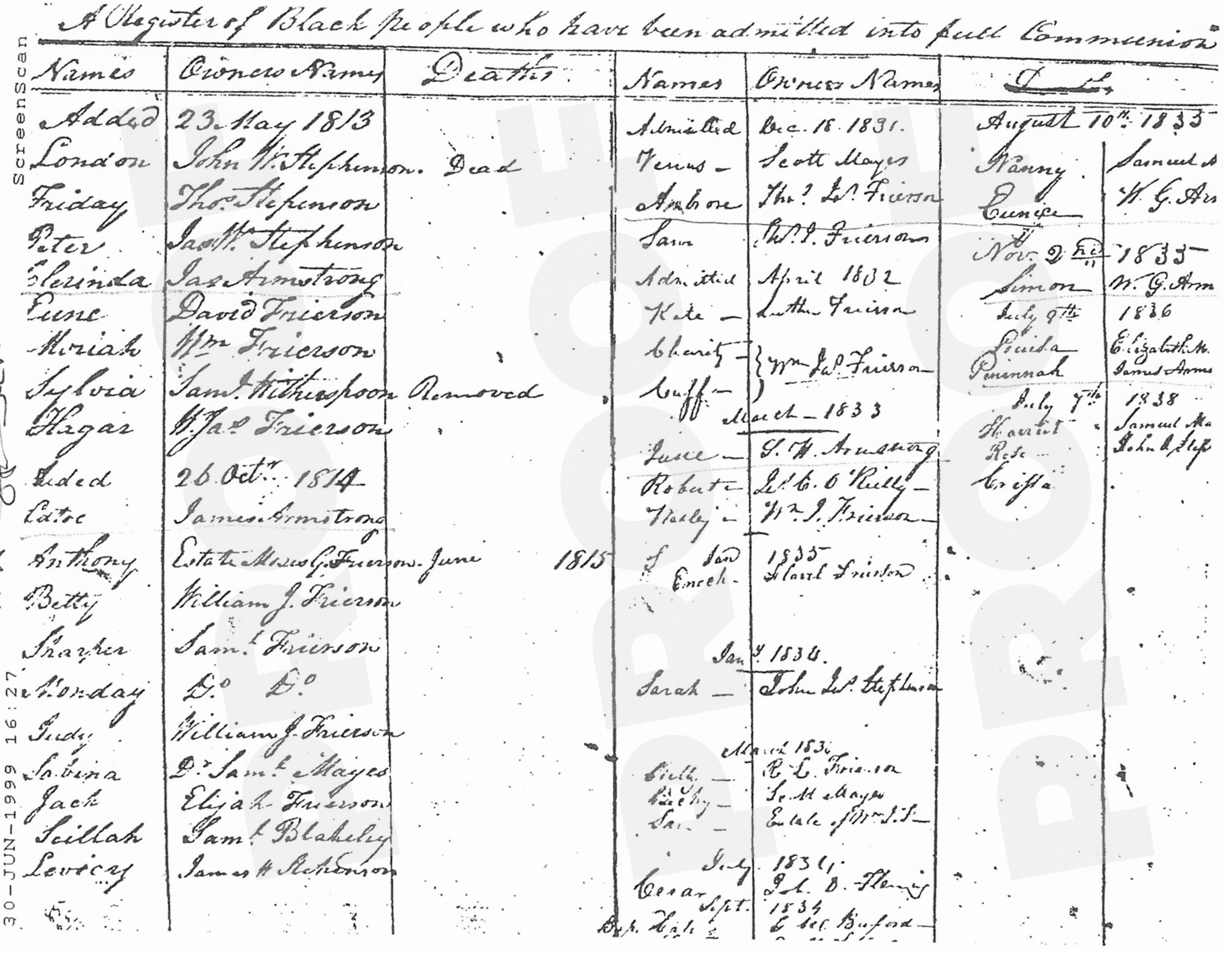
Slavery Patrollers, generally called pattyrollers or paddyrollers, by slaves were organized groups of armed men employed by the county to patrol the county roads and waterways to police the movement of slaves. Slaves were required to have a pass from their masters to leave their home place.

PROOF

Register of Black people with their familys who have been Baptized

Names	Births	Baptisms	Deaths	Names	Births	Baptisms	Dea
Backus		Octr 7.. 1813		Prince		May 25.. 1811	
Cate		May 25.. 1811		Miley		May 25. 1811	
Salisbury		Augt 4.. 1811		Jack			
Newton		Augt 4.. 1811		Rose			
Joe		Do 4.. Do		Molly			
Arthur		Do 4.. Do		Rtie			
				Prince			
				Venus			
				Benjamin			
				Lucy	April 8. 1815	May 22. 1815	
				Cynthia	March 1. 1815	March 12. 1815	
				Keziah	March 8. 1817		

Ownership of Slaves



A Register of Black People who have been admitted into full Communion

Names	Owners Names	Deaths
Added	23 May 1813	
London	John W. Stephenson	Dead
Friday	Thos. Stephenson	
Peter	Jas. W. Stephenson	
Elesinda	Jas Armstrong	
Eune	David Frierson	
Moriah	Wm Frierson	
Sylvia	Saml. Witherspoon	Removed
Hagar	W. Jas. Frierson	
Added	26 Octr. 1814	
Catoe	James Armstrong	
Anthony	Estate Moses G. Frierson June	1815
Betty	William J. Frierson	
Shayter	Saml. Frierson	
Monday	Do Do	
Judy	William J. Frierson	
Sabina	Dr Saml. Mayes	
Jack	Elijah Frierson	
Scillah	Saml. Blakely	
Levicy	James H Stephenson	

Names	Owners Names
Admitted	Dec. 18. 1831.
Venus –	Scott Mayes
Ambrose	Thos. Jas. Frierson
Sam	Wm. J. Frierson
Admitted	April 1832
Kate –	Luther Frierson
Charity –	Wm Jas. Frierson –
Cuff –	
March – 1833	
Jesse –	S. H. Armstrong
Robert –	Lt. C. O'Rielly –
Hatley –	Wm. J. Frierson –
Jan	1835
Enoch –	[illegible] Frierson
Jany.	1834.
Sarah –	John Jas. Stephenson
March	1834
Sally –	R. L. Frierson
Becky –	Scott Mayes
Sam –	Estate of Wm J. F. –
July	1834
Cesar	Jol. D. Fleming
Sept.	1834
Bap. Hale –	E. [illegible] Buford –

D[illegible]	
August 10th. 1835	
Nanny	Samuel A
Eunice	W. G. Ar
Nov. 2nd 1835	
Simon	W. G. Arm
July 9th	1836
Lucinda	Elizabeth M.
Peninnah	Samuel Arms
July 7th	1838
Harriet	Samuel Ma
Rose	John A. Step
Crissa	

248 A Register of Black people with their Family who have been Bapti

Names	Births	Baptisms	Deaths	Names	Births	Baptisms	Deat
Coih }		May 17.. 1812		Cate.		May 17.. 1812	
Eve }		May 17. 1812		Onesimus		Augst. 15. 183	
Hardy		Augst 3.. 1812					
Bean		Augst 3.. 1812					

39

yle Recap Report (1) MAURY COUNTY LOOSE RECORDS PROJECT
, 1997 13:09:11

E STYLE:
FRIERSON, James Monroe, Admr vs. COLEMAN, William W., Et al, 1850
lantiff:
ames Monroe, Admr FRIERSON Resident: Y Place:
efendant:
illiam W., Et al COLEMAN Resident: Y Place:
Court: Chancery 1st Date: 23 JUL 1850 Last Date: 4 OCT 1855
Rule Docket: Page: Execution Docket: Page:
Num. of Pages in Folder: 603

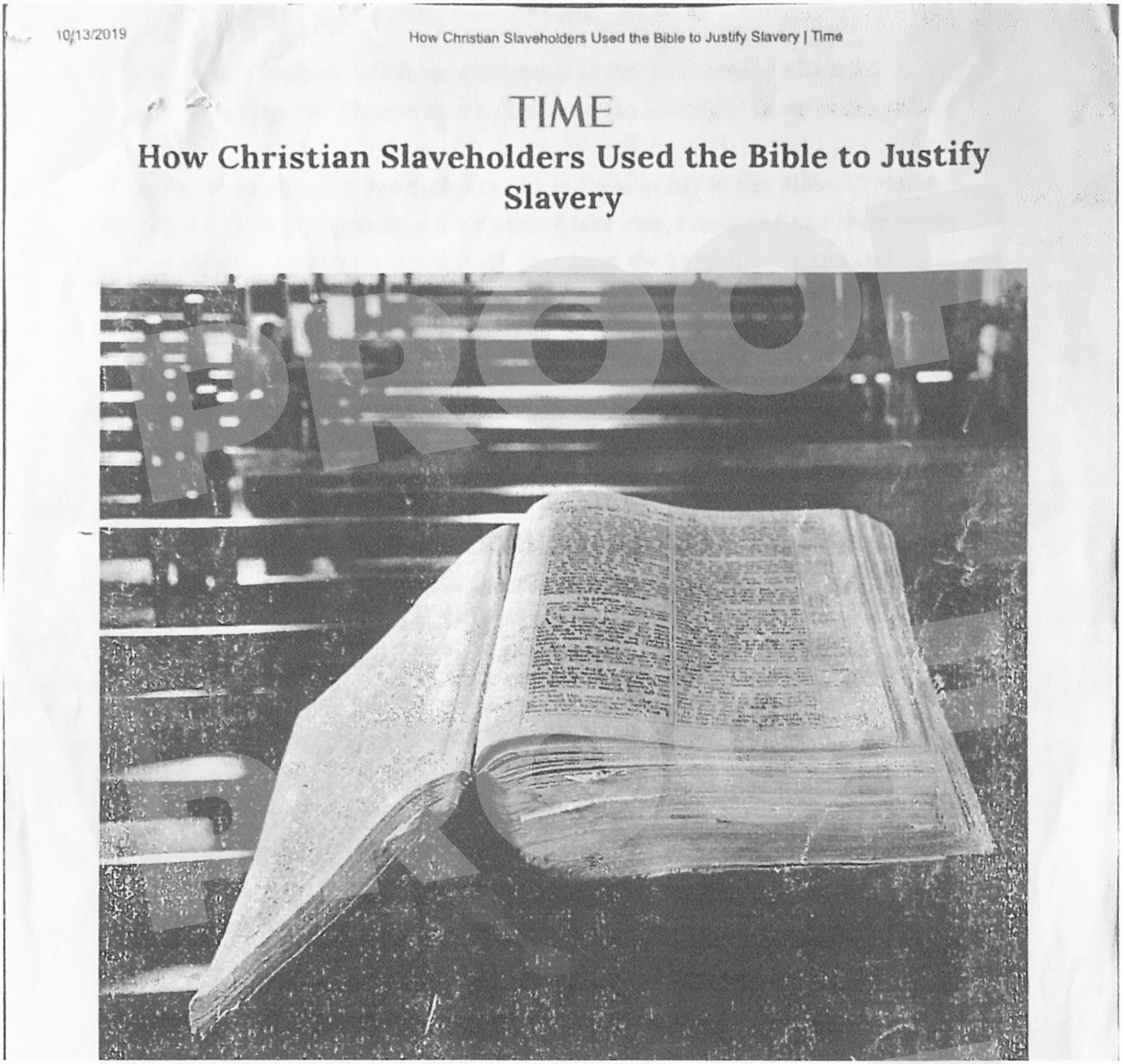
Names Abstracted	Functions	Race	Resident of Maury Co.?	
bert, 3	SLAVE	N	Y	
ice, 4	SLAVE	N	Y	31 under 15
brose, 50 ✓	SLAVE	N	Y	
brose Jr., 11	SLAVE	N	Y	
y, 13	SLAVE	N	Y	
nett, 12	SLAVE	N	Y	
cky, 5	SLAVE	N	Y	
n Brown, 25 ✓	SLAVE	N	Y	
n, 23 ✓	SLAVE	N	Y	
b, 40 ✓	SLAVE	N	Y	
lvin, 34 ✓	SLAVE	N	Y	
nnon, 12	SLAVE	N	Y	~~1848~~
roline, 12	SLAVE	N	Y	
ny, 25	SLAVE	N	Y	
ay, 5	SLAVE	N	Y	
ucella, 23 ✓	SLAVE	N	Y	1850
~~enzer, 30~~ ✓	SLAVE	N	Y	
mend, 15	SLAVE	N	Y	
len, 8	SLAVE	N	Y	
elina, 5	SLAVE	N	Y	
rdner, 5 1845	SLAVE	N	Y	
~~orge, 34~~ ✓	SLAVE	N	Y	
andison, 21 ✓	SLAVE	N	Y	
gar, 23 ✓	SLAVE	N	Y	
nnah Jr., 10	SLAVE	N	Y	
nnah, 44 ✓	SLAVE	N	Y	
nson, 8	SLAVE	N	Y	
nry, 16	SLAVE	N	Y	
~~gwood, 20~~ ✓	SLAVE	N	Y	
ck, 80 ✓	SLAVE	N	Y	
ff, 23 ✓	SLAVE	N	Y	
hue, 28 ✓	SLAVE	N	Y	
e, 17	SLAVE	N	Y	
hn, 8	SLAVE	N	Y	
dy, 25 ✓	SLAVE	N	Y	
dy, 11	SLAVE	M	Y	
lie, 24 ✓	SLAVE	N	Y	
ra, 3	SLAVE	N	Y	
luh, 5	SLAVE	N	Y	

e: Recap Report shows status of name abstracts linked to case.
Data reported here should represent the current status of the data.

Page: 1

72/

Leroy, 16	SLAVE	N	Y	
Lizey, 14	SLAVE	N	Y	
Lizza, 5	SLAVE	N	Y	
Lizzer	SLAVE	N	Y	
Lodenia, 25 ✓	SLAVE	N	Y	
Lorretta, 4	SLAVE	N	Y	
Manah, 3	SLAVE	N	Y	
Manton, 10	SLAVE	N	Y	
Martha A.	SLAVE	N	Y	
Martin, 5	SLAVE	N	Y	
Milly	SLAVE	N	Y	
Milly jr., 3	SLAVE	N	Y	
Misy, 63	SLAVE	N	Y	
Moses jr, 9	SLAVE	N	Y	
Nancy, 10	SLAVE	N	Y	
Nanny, 27 ✓	SLAVE	N	Y	
Neacy, 31 ✓	SLAVE	N	Y	
Nevison, 21 ✓	SLAVE	N	Y	
Newton, 21 ✓	SLAVE	N	Y	
Old Biner, 55	SLAVE	N	Y	
Pantee, 10	SLAVE	N	Y	
Phebe, 56	SLAVE	N	Y	
Plummer, 5	SLAVE	N	Y	
Porter, 7	SLAVE	N	Y	
Rufus, 19	SLAVE	N	Y	
Sally, 5	SLAVE	N	Y	
Sam, 50 ✓ From Robert	SLAVE	N	Y	
Silvester, 15	SLAVE	N	Y	
Sofronia, 40	SLAVE	N	Y	
Tyler, 8	SLAVE	N	Y	
Viney, 30	SLAVE	N	Y	
Wahal, 8	SLAVE	N	Y	
Whitfield, 12	SLAVE	N	Y	
James AKIN	PAYE/DEP		Y	
N. B. AKIN	DEP		n	LEWIS
William AKIN	PAYE		Y	
James M. Rev. ARDELLS	PAYE/PASTOR		Y	
E. J. ARMSTRONG	BUY		Y	
Samuel H. ARMSTRONG	BUY		Y	
W. T. ARMSTRONG	AGENT		Y	
Wm. O. ARMSTRONG	DEP		Y	
ARNOLD	BUY		Y	
C. S. ARNOLD	CRED		Y	
George S. ARNOLD	PAYE		Y	
George J. ARNOLD	ACCT		Y	
Joseph ASKEW	PAYE		Y	
S. D. BAKER	AGENT		Y	
A. BANK	CRED		Y	
N. BANK	AGENT		Y	
Thomas BARROW	CRED		Y	
Jesse J. BINGHAM	PAYE/DEP		Y	
John A. BLACKBURN	BUY		Y	



TIME

How Christian Slaveholders Used the Bible to Justify Slavery

PROOF

Great Stain, *which uses firsthand accounts to tell the story of slavery in America — for some of them that rationalization was right there in the Bible.*

Out of the more than three quarters of a million words in the Bible, Christian slaveholders—and, if asked, most slaveholders would have defined themselves as Christian—had two favorites texts, one from the beginning of the Old Testament and the other from the end of the New Testament. In the words of the King James Bible, which was the version then current, these were, first, Genesis IX, 18–27:

> *"And the sons of Noah that went forth from the ark were Shem, Ham, and Japheth: and Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole world overspread. And Noah began to be an husbandman, and he planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. And Noah lived after the flood three hundred and fifty years."*

Despite some problems with this story—What was so terrible about seeing Noah drunk? Why curse Canaan rather than Ham? How long was the servitude to last? Surely Ham would have been the same color as his brothers?—it eventually became the foundational text for those who wanted to justify slavery on Biblical grounds. In its boiled-down, popular version, known as "The Curse of Ham," Canaan was dropped from the story, Ham was made black, and his descendants were made Africans.

The other favorite came from the Apostle Paul's Epistle to the Ephesians, VI, 5-7: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." (Paul repeated himself, almost word for word, in the third chapter of his Epistle to the Colossians.)

The rest of the Old Testament was often mined by pro-slavery polemicists for examples proving that slavery was common among the Israelites. The New Testament was largely ignored, except in the negative sense of pointing out that nowhere did Jesus condemn slavery, although the story of Philemon, the runaway who St. Paul returned to his master, was often quoted. It was also generally accepted that the Latin word *servus*, usually translated as servant, really meant slave.

***

Even apparent abuses, when looked at in the right light, worked out for the best, in the words of Bishop William Meade of Virginia. Suppose, for example, that you have been punished for something you did not do, "is it not possible you may have done some other bad thing which was never discovered and that Almighty God, who saw you doing it, would not let you escape without punishment one time or another? And ought you not in such a case to give glory to Him, and be thankful that He would rather punish you in this life for your wickedness than destroy your souls for it in the next life? But suppose that even this was not the case—a case hardly to be imagined—and that you have by no means, known or unknown, deserved the correction you suffered; there is this great comfort in it, that if you bear it patiently, and leave your cause in the hands of God, He will reward you for it in heaven, and the punishment you suffer unjustly here shall turn to your exceeding great glory hereafter."

Bishop Stephen Elliott, of Georgia, also knew how to look on the bright side. Critics of slavery should "consider whether, by their interference with this institution, they may not be checking and impeding a work which is manifestly Providential. For nearly a hundred years the English and American Churches have been striving to civilize and Christianize Western Africa, and with what result? Around Sierra Leone, and in the neighborhood of Cape Palmas, a few natives have been made Christians, and some nations have been partially civilized; but what a small number in comparison with the thousands, nay, I may say millions, who have learned the way to Heaven and who have been made to know their Savior through the means of African slavery! At this very moment there are from three to four millions of Africans, educating for earth and for Heaven in the so vilified Southern States—learning the very best lessons for a semi-barbarous people—lessons of self-control, of obedience, of perseverance, of adaptation of means to ends; learning, above all, where their weakness lies, and how they may acquire strength for the battle of life. These considerations satisfy me with their condition, and assure me that it is the best relation they can, for the present, be made to occupy."

Reviewing the work of the white churches, Frederick Douglass had this to say: "Between the Christianity of this land and the Christianity of Christ, I recognize the widest possible difference—so wide that to receive the one as good, pure, and holy, is of necessity to reject the other as bad, corrupt, and wicked. To be the friend of the one is of necessity to be the enemy of the other. I love the pure, peaceable, and impartial Christianity of Christ; I therefore hate the corrupt, slave-holding, women-whipping, cradle-plundering, partial and hypocritical Christianity of this land. Indeed, I can see no reason but the most deceitful one for calling the religion of this land Christianity..."

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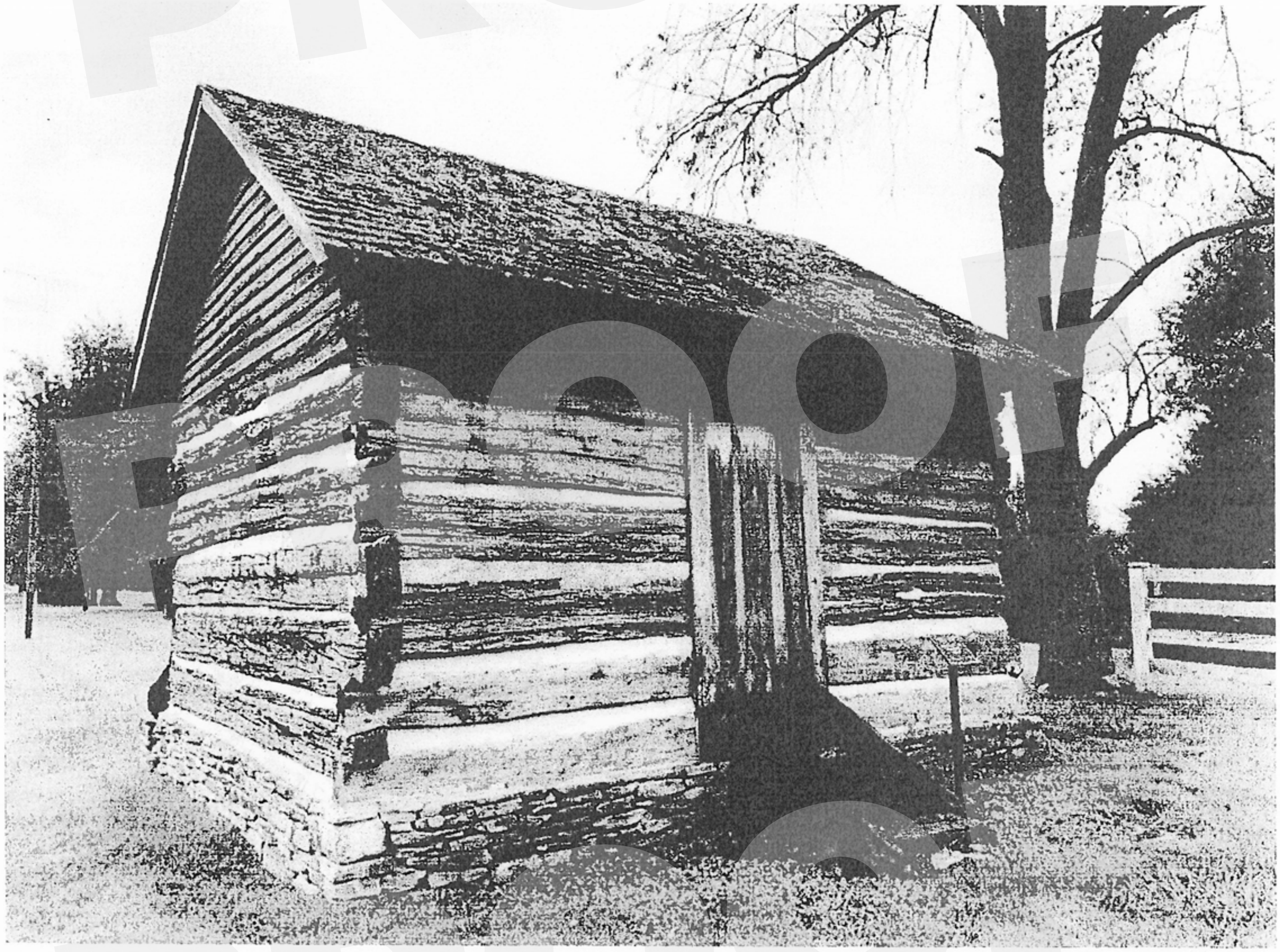
Contact us at editors@time.com.

TIME

PROOF

A SLAVE CABIN



PROOF

PROOF

African American slaves on southern plantations cultivated their own musical styles, which later evolved into gospel, blues, and what is now known as bluegrass and country music. Slave fiddlers often provided dance music for the southern white gentry, and the sound we recognize today as country fiddling is partially the product of the slave fiddler. Most slaves were not allowed to own instruments or could not afford to purchase them. However, using makeshift instruments and their own bodies, they created unique musical ensembles. One of the most pervasive holdovers from African music (/literature-and-arts/performing-arts/music-history/african-music) was an emphasis on rhythm and the use of complex polyrhythms still found in African music (/literature-and-arts/performing-arts/music-history/african-music).

Over time, many distinct practices and traditions of African music were either forgotten or blended with other musical traditions. Nevertheless, African music continued to flow into the New World as a result of the slave trade, which continued illegally well into the nineteenth century despite its official abolition in 1808.

THE NEGRO SPIRITUAL

One of the most widespread of early musical forms among southern blacks was the spiritual. Neither black versions of white hymns nor transformations of songs from Africa, spirituals were a distinctly African American response to American conditions. They expressed the longing of slaves for spiritual and bodily freedom, for safety from harm and evil, and for relief from the hardships of slavery.

Many of the songs offered coded messages. Some, like "Follow the Drinking Gourd,""Steal Away," and "Wade in the Water," contained coded instructions for escape to the North. Others, like "(Sometimes I Feel like) A Motherless Child" and "I'm Troubled in Mind," conveyed the feelings of despair that black slaves felt. The spirituals also served as critiques of slavery, using biblical metaphors to protest the enslavement of black people. Such protest can be found in the lyrics of "Go Down, Moses (/people/philosophy-and-religion/judaism-biographies/moses)":

ENCYCLOpedia.com

The History Of African American Music

CENGAGE Views 2,521,724 Updated

The History of African American Music

ADAPTED FROM ESSAYS BY LORI BROOKS,
BEREA COLLEGE, AND CYNTHIA YOUNG

From the lyrical cries of black street vendors in eighteenth-century Philadelphia to the infectious dance rhythms of the Motown sound, African American music has been heard at all times and in every corner of America. African American involvement in the nation's music making has influenced every genre of American music, helping to create a sound now recognized as distinctly American. Reflecting both the hardships and triumphs black Americans have experienced in the United States (/places/united-states-and-canada/us-political-geography/united-states), their music has also served to shape the national identity, profoundly influencing the lives of all Americans.

A MUSIC ROOTED IN AFRICA

The first Africans transported to this country came from a variety of ethnic groups with a long history of distinct and cultivated musical traditions. Some were able to bring musical instruments (/literature-and-arts/performing-arts/music-theory-forms-and-instruments/musical-instruments) with them or build new ones in this country. The "banja" or "banshaw," now known as the banjo, was one of the African instruments that continued to be built and played in America. Africans in America also fashioned numerous types of drums and percussion instruments from whatever materials they could gather. Slaveholders, however, eventually discovered that African slaves were using drums to communicate among themselves and by the 1700s, drums had been banned on many plantations.

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Words about Aunt Doll

Slaves and Servants of Hamilton Place

Memorial to a Slave

Black Medical Knowledge and Cures

Africans brought many cures for disease with them from Africa. After arriving in America, they adapted their cures to similar or new herbs and methods. The slaves who arrived with settlers from the low country in South Carolina had a defined history of culture including medical treatment. They also added many cures to their knowledge by observing Native Americans. Their arrival in Maury County in 1805 can be followed in many cultural ways. Early cures they brought included:

- Aloe used as a poultice to treat snakebite
- Jerusalem artichoke leaves used for fatigue
- Black cohosh leaves chewed or boiled to repel bugs and cure worms in animals and humans
- Blackberry root made into tea for stomach trouble and pneumonia
- Pennyroyal leaves made into tea to cause miscarriage
- Clay from a creek or muddy place mixed with vinegar for sprains and rheumatism
- Cotton root bark chewed to stimulate sexuality or applied to the uterus during labor to ease pain or induce abortion
- Elderberry brewed (all parts of the plant) and applied to sores
- Holly leaves boiled and drunk for fever, measles, pleurisy, and smallpox

Slave Cemeteries

Armstrong Slave Cemetery / Pine Hill

Mt. Pleasant Pike, Ashwood

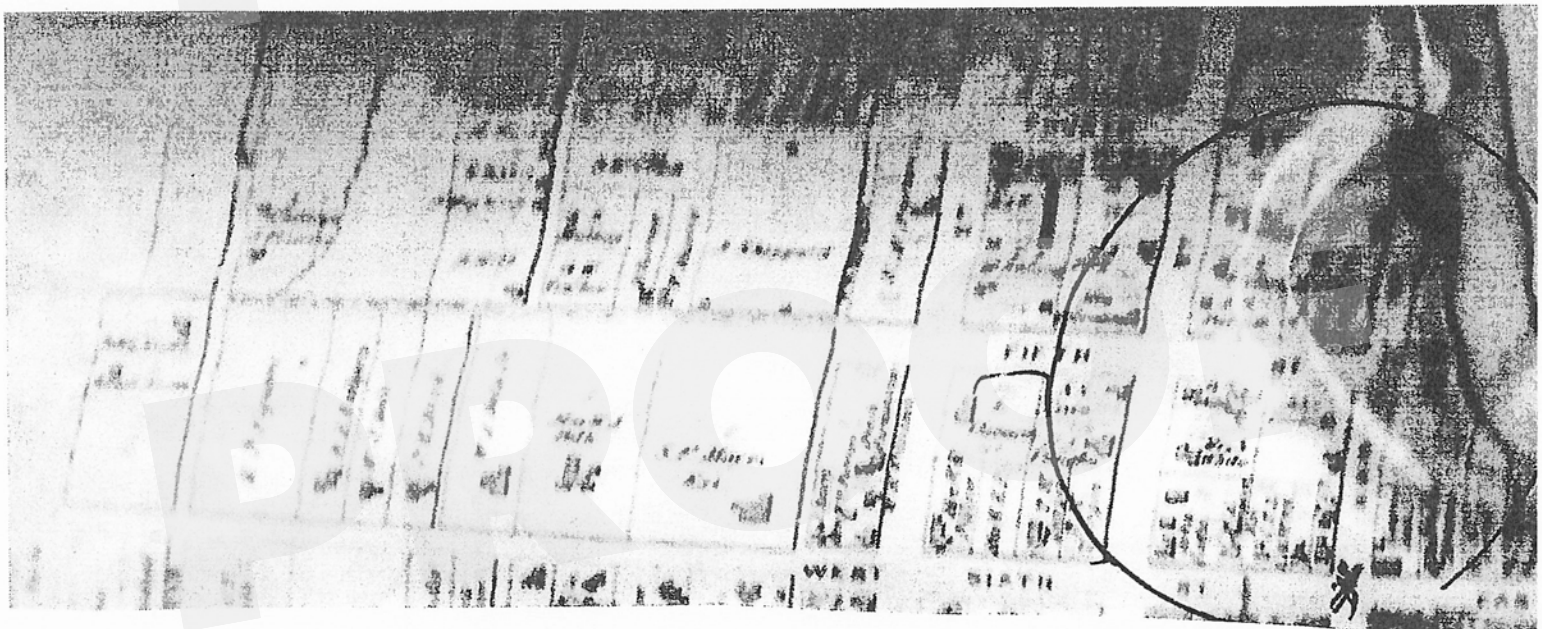
This small cemetery dates from circa 1830. Approximately 25 graves are located in this

SLAVE MARKET

Edgar M. official

MR GREGORY, ~~DIRECTO~~R OF THE FREEDMEN'S BUREAU IDENTIFIED THE SITE'

AS MAIN AND 6TH. ON THE 1870 MAP OF MAURY COUNTY THERE IS A EMPTY LOT AT 6TH AND MAIN ADJACENT TO THE JAIL.



PROOF

THE MAURY PRESS VOLUME I NO.47 WEDNESDAY DECEMBER 5,1860

SHERIFF'S SALE OF TWENTY-NINE VALUABLE SLAVES--By virtue of an Execution to me directed from the Honorable Chancery Court of Columbia,in favor of JAMES ANDERSON,against JOHN C.GREEN,I will proceed to sell for cash to the highest bidder,at the Market House,in Columbia,on Monday,the 4th day of March next,twenty-nine likely and valuable slaves,to wit: negro man,ANDREW aged 50 years,color black,a number 1 blacksmith; man,JACK,aged 31,copper color; JANE,21,black; MARGARET,11,black; MILLY,?,black; FRANK,7,black; MUMFORD,3?,black; HARRIETT,2?,black; FANNY,6,black; DOLLY,?0,black; ELIZA,23,black; ALBERT,6,black; FANNY,6,black; KEZIAH,4,black; NOOMA,1,black; MINERVA,28,yellow; THOMAS,14,black; MARK,13,black; NANCY,11,black; ELIZABETH,?,copper; LYDIA,?,black; TABITHA,5,black; LOUIS,1,black; SARAH,50,copper; TILDA,20,bright; MARTHA,7,bright; WILLIAM,?,black; AUSTIN,4,black; MARTHA CLARK,? months. All the above described slaves,I have levied upon as the property of the said JOHN C.GREEN to satisfy said execution in favor of JAMES ANDERSON. WM.R.PORTER, D.Sh'ff. Maury County.

DISSOLUTION--The partnership heretofore existing between HENRY F.HOGE and A.G.W.THOMAS in the Dry Goods business in Mt.Pleasant,has been dissolved by mutural consent.MR.THOMAS continues the business at the "Blue Hall," and is aolone authorized to settle the business of the firm.January 24,'61.HARVEY A.HOGE. A.G.W.THOMAS.

TRUST SALE--By virtue of a Deed of Trust executed to me by WM.McCLINCHEY,dated the 1st day of July 1859,and duly registered,I will sell for cash to the higgest bidder on the first Monday in January next,at the Market House in the town of Columbia,Tenn.,One Negro Man named NED,aged about 55 years,one pair of fine bay horses and one fine buggy.The title to said property is believed to be good,but I wll only convey as trustee. A.M.HUGHES,Trustee

CHANCERY SALE--By virtue of a decree in the case of TURMAN & CO. vs E.O.CROSS and others,rendered by the Chancery Court at Columbia,I will sell at the Market House on the 8th day of December next,a negro boy named CHASTINE,about thirteen years old. A.M.WINGFIELD C & M

****

NEGRO FOR SALE--I will sell for the highest bidder,on the 10th day of September next at the Market House in Columbia.one negro girl named ELLEN,aged about 12 years,leived on as the property of MRS.ELLEN HOWARD,now in the hands of E.R.DOUGLAS,Guardian,&c.to satisfy sundry executions in favor of JAS.M.GRANDBERRY and others.Sale at lawful hours. ROBERT RICKETTS, C M C

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TRUST SALE--By virtue of a Deed of Trust,executed to me by SAMUEL K.FOUST of Lawrence County,I will sell on Thursday the 26th on premises whereon FOUST now resides,One negro man named BEN,60 years or upwards,One negro boy named WESLEY,aged about 10 years,Ten head of Cattle,Two head of Horses,One Mule,one four horse Waggon and harnesses,One Carriage and harness,Farming Implements,Household and Kitchen Furniture. July 5. THOMAS K.GORDON,Trustee.

3/31/13

files.usgwarchives.net/tn/maury/newspapers/newsmisc.txt

CHANCERY SALE OF VALUABLE SLAVES--Case of C.B.HADLY,Ex'tr.&c. vs E.A.H.FOSTER and wife,the ?th day of June next,two young and likely girls,PATIENCE,aged fourteen years,and HANNAH,aged twelve years. A.M.WINGFIELD, C & M

NEGRO GIRL FOR SALE--I will sell to the highest bidder for cash,in the Market House in Columbia,at 12 o'clock on the first Monday in December next,a likely negro girl,of yellow or copper color,ten years old.WM.W.WREN. November 26,1857.

EXECUTOR'S SALE--We will sell at Public Sale on Tuesday the 31sy day of July next,at the late residence of WILLIAM S.HENDERSON,deceased,eight miles South of Columbia,on a credit until the 1st day of March 1861; FIVE SLAVES;to wit: PLUM,thirty-six years old; ALSEY,twenty-four years old and her three children,MARY JANE,five years old, ANN,three years old and SILAS,four months old. ALSO,All the Horses,Mules,Cattle,Sheep,Hogs,one Four-Horse Wagon and Harness,one Thrashing Machine, Farming Utensils,and all the House-hold and Kitchen Furniture. ALEX S.HENDERSON.Exec's.

PROOF

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bidder,at the Market House,in Columbia,on Monday,the 4th day of March next,twenty-
nine likely and valuable slaves,to wit: negro man,ANDREW aged 50 years,color
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MARGARET,11,black; MILLY,?,black; FRANK,7,black; MUMFORD,3?,black;
HARRIETT,2?,black; FANNY,6,black; DOLLY,?0,black; ELIZA,23,black; ALBERT,6,black;
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AUSTIN,4,black; MARTHA CLARK,? months. All the above described slaves,I have
levied upon as the property of the said JOHN C.GREEN to satisfy said execution in
favor of JAMES ANDERSON. WM.R.PORTER, D.Sh'ff. Maury County.

NOTICE--By virtue of sundry executions in our hands in favor of W.C.WHITTHORNE,ROBERT AKIN and others,I will proceed to sell for cash to the highest bidder,at the Market House in the town of Columbia,February 11th,1861,in lawful hours,the following slaves: GEORGE WASHINGTON,aged about 10 years; giel,MARY CATES,6 years; THOMAS JEFFERSON,10 years; boy,SQUIRE,aged 35 years; and woman,MARTHA,aged 35 years.The above negroes are very likely,levied on as the property of SAMUEL H.JONES to satisfy the above names executions.THOMAS J.CROSBY,Sh'ff. J.S.MARTIN,C.M.C. January 14,'61.

as the KENNEDY tract in the 9th Civil District of Maury County,adjoining the lands of THOMAS C.WALKER,M.D.COOPER,J.B.HAMILTON,WILLIAM P.MARTIN and containing 100 acres. Also a smal 8 acre tract on the Hampshire Turnpike,about two miles from Columbia.And at the same time and place,a 96 acre tract on Big Bear Creek,Maury County,21st Civil District,known as the MOLLY BROWN PLACE,adjoining lands of ISAAC G.VOOSHIRES & others.At same time and place,sell to the lowest bidder,an old negro woman,belonging to the estate of THOMAS WALKER,deceased,and bids will be confined to the heirs of said WALKER,and the purchaser will be required to execute his security and bonds for the support and maintenace of said slave during her natural life. November 5th. A.M.WINGFIELD C & M

SHERIFF'S SALE--On Saturday the 19th day of December next,I will sell to the highest bidder at the Market House in the town of Columbia,Two Lively Negroes,one a girl about eighteen years of age,and the other a boy about six years old to satisfy executions in my hands against HUGH BRADSHAW and others,in favor of the Planter's Bank and JOHN B.HAMILTON,Clerk & Master. November 19,1857.W.J.JAGGERS,Deputy Sheriff of Maury County.

NOTICE--I will sell for Cash to the highest bidder at the Market House in Columbia on Saturday the 7th day of November next,a likely Negro Man,named WILLIAM,levied on as the property of SAMUEL CARUTHERS to satisfy sundry executions in favor of JAMES AKIN & Co.,and others. October 8,1857.WILLIAM M.SULLIVAN, C M C

SHERIFF'S SALE--By vurtue of execution issued from the Supreme Court of Tennessee
in favor of B.B.STEPHENS and W.D.DAVIS against ISHAM LAMB
the Market House

THE MAURY PRESS VOLUME I NO.47 WEDNESDAY DECEMBER 5,1860

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THE MAURY PRESS VOLUME I NO.28 WEDNESDAY JULY 11,1860

f the Honorable Chancery Court at

PROOF

SLAVERY PATROLS

ENSLAVED PERSONS GENERALLY CALLED PATTYROLLRS OR PADDYROLLERS BY SLAVES WERE ORGANIZED GROUPS OF ARMED MEN EMPLLOYED BY THE COUNTY TO PATROL THE COUNTY ROADS AND WATERWAYS TO POLICE THE MOVEMENTS OF SLAVES. SLAVES WERE REQUIRED TO HAVE A PASS FROM THEIR MASTERS TO LEAVE THEIR HOME PLACE.

THE PADDYROLLERS WERE MOSTLY LOWER CLASS WHITE MEN WHO RESENTED THE SLAVES FOR WORKING IN JOBS THEY FELT THEY DESERVED. IN ADDITION TO THEIR SALARY THE PADDYROLLERS RECEIVED A BONUS FROM THE SLAVE'S MASTER FOR EACH RETURNED SLAVE. SLAVES WERE OFTEN BEATEN AND OTHERWISE MISTREATED EVEN WITH A PASS.

THERE ON FILE AT THE MAURY COUNTY ARCHIVES COPIES OF COURT HIRING OF PATROLLERS.
AN EXAMPLE WOULD BE
JILL GARRETT COLLECTION
COUNTY COURT RECORDS:

APPROPRIATION FOR J.T. JONES FOR PATROLLING OF SLAVES 1856

APPROPRIATION FOR E.C. ALEXANDER FOR PATROLLING OF SLAVES 1857

Of the hundreds in the Theta/Santa Fe area of Maury County gathered to watch the hanging, only three men protested: John Gregory, Professor John McGill, and W.O. Roberts. Threats of personal violence were made against these men. Mrs. Ben Dowell, the owner of Gilbert, also pleaded in his behalf.

Eyewitness Accounts of Gilbert Dowell's Lynching

Census of 1850 for Maury County

The following owned the most enslaved people in the county

Andrew Polk	167
William Polk	151
Jane Greenfield	138
Frederick Watkins*	93
Nathan Cheairs	91
A. Thompson	81
Wilkerson Barnes	71

* Father of Sam Watkins, author of *Company Aytch*

Many slave owners in Maury County possessed 50 to 90 slaves. For a full report click here.

1850 Census Giving Total Number of Whites, Slaves, and Free People of Color by Towns and Counties

Slavery Patrols

Slavery Patrollers, generally called pattyrollers or paddyrollers, by slaves were organized groups of armed men employed by the county to patrol the county roads and waterways to police the movement of slaves. Slaves were required to have a pass from their masters to leave their home place.

MARTHA STEWART	F	27	
SARAH	F	14	
CHILOMAS	M	12	
LILBURN	M	5	
LAURA	F	1	

THE ABOVE FAMILY IS DESIGNATED MULATTO

GREEN SMITH	M	52	
DICY SMITH	F	47	

SLYVA SMITH	F	30	
WARREN BLAIR	M	60	PLASTERER
JENNIE SANDERS	F	53	MULATTO
ROBERTSON WOODSON	M	21	BARBER

HANNAH MITCHEL	F	34	
JAMES	M	15	
MARY	F	13	
SALLY	F	7	
JOHN	M	4	
WILLIAM	M	2	
GEORGE	M	1	

ANTHONY GILL	M	25	FARRIER

COURT RECORDS

BENJAMIN JOHNSON 1846

DYER JOHNSON 1849

BLACK BOB THE BLACKSMITH 1822

ELIZA CAMPBELL 1851

LUCY MITCHELL DEATH 1857

FREED SLAVES 1850

1850 U.S. CENSUS

R. LUMPKINS	F	65	
SALLY RODGERS	F	40	
SLYVIA GREEN	F	30	
MARY GREEN	F	6	
JENNY VOOHIRES	F		
PETE MULLHERSIN	M	55	

THOMAS JONES	M	71	WAITER

VINEY (WITH HALL AND RODGERS)	M	30
ANN SMITH	F	40

ROSA HALL	F	58

LUCY MITCHELL	F	40
THADDEUS	M	14
SARAH	F	12
JAMES	M	10
SUSAN	F	8
WOODS	M	6
BENNJAMIN	M	4
MARY	F	3

MARY MAYS		
PHOEBE MAYES	F	76

ROBERT STEWART	M	36
ALEXANDER STEWART	M	19
MARIAH STEWART	F	29

Edgar M. Gregory, an official with the Freedmen's Bureau, identified a site near Main and West Sixth streets in Columbia as the market square where slaves were bought and sold.

Slave Market Map

Newspaper Advertisements for Slaves

Court Documents Recording Sales of Slaves

Election Returns Showing Maury County Votes Not to Succeed from Union

PROOF

The Hanging of Gilbert Dowell

The hanging of Gilbert Dowell is the only recorded lynching in Maury County before Emancipation. In 1867 his owner, Ben Dowell, filed suit against the main perpetrator for loss of property and won a judgment. As a slave Gilbert Dowell was considered property. Ben Dowell was awarded a judgment of $400.

Gilbert Dowell lived on the Ben Dowell property. His wife, Martha, lived on a nearby farm and belonged to James H. Gregory. J.H. Gregory took Martha and her two children to Louisiana and sold them. In retaliation, Gilbert burned a barn on the Gregory property, which resulted in the destruction of the barn and several horses.

Suspicion fell on Gilbert, who fled into hiding. Tracking dogs located him and he was brought to the barnyard where the fire had taken place. Word of the incident and his capture spread and a mob of around a thousand people gathered at the barnyard. Women brought food and children played.

A lynching mob was formed. Gilbert confessed and he was hung. The next day he was buried not far from the barn. The location of the lynching is given as 150 yards northwest of Gregory Spring on the Theta Pike.

Of the hundreds in the Theta/Santa Fe area of Maury County gathered to watch the hanging, only three men protested: John Gregory, Professor John McGill, and W.O. Roberts. Threats of personal violence were made against these men. Mrs. Ben Dowell, the owner of Gilbert, also pleaded in his behalf.

Eyewitness Accounts of Gilbert Dowell's Lynching

PROOF

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Census of 1850 for Maury County

EYEWITNESS ACCOUNTS OF GILBERT DOWELL'S LYNCHING

Account #1

Circuit Court Document

A court was formed and witnesses were examined, but without attorneys. All parties present were heavily armed, mostly with double barrel shot guns.

John S. R. Gregory and Prof. John D. McGill, who taught school on Bear Creek Pike at the end of the lane east from the toll gate, about ¼ mile west of Sulphur Spring, both appeared before the mob and begged that as the Courts were again in full blast (after an interruption in the Civil War) that the law be allowed to take its course and that the Negro be sent to jail to await trial. Also Mrs. Ben Dowell, the owner of the darky, made a plea.

This advice was not only hooted at but threats of personal violence were made against

J. Sol Gregory and Prof. McGill and W.0. Roberts. There was no counsel assigned for the defense.

Gilbert was very calm, not excited; he acknowledged the burning of the barn and said that he did it in revenge for the sale of his wife and children in Louisiana.

Rev. R. G. Irvine then talked with Gilbert about preparation for death. An express wagon was the platform with a post and brace for gallows. Meanwhile a wide scaffold had been already built, and Gilbert was hung immediately by Coleman Goad, constable, who tied the knot. A sort of trap platform, trap knocked out from under him, he hung until a doctor pronounced him dead. Remains were carried to a barn, where they laid all night. He was buried not far from the burned barn.

After the war was over, Ben Dowell, the owner of the slave Gilbert, sued (or threatened to sue) J. H. Gregory for the value of Gilbert. James H. Gregory paid Dowell $400 for this.

This incident of mob law created intense excitement in Maury County, which existed for many years. Coleman Goad had to leave the county for it and moved to Troy, Obion County, in West Tennessee.

This excitement was intensified by the fact that James H. Gregory was a strong Union man, and a leader in the Republican Party in the days of Reconstruction and Governor Brownlow after the war.

During the Ku Klux excitement it was especially often referred to and discussed.

PROOF

Account #2

Dave F. Gregory and Zack Osborne, May 12, 1904

Gilbert had also burned Dick Tinsley Chappell's corn crib (now Roan place). Chappell's crib was burned first, and then Gregory's barn, both the same night about 11 or 12 o'clock. Gilbert's wife had stolen some silverware of Chappell's and she had shown it to Gilbert, who had concealed it in Chappell's barn. Being discovered and Gilbert confessing to the theft, he was whipped by Chappell and James H. Gregory. Gregory sold Gilbert's wife and children in Louisiana, a short while later.

Rev. R. G. Irvine had the barn rented (which Gilbert evidently did not know). Irvine lost horses in the fire. Next day after the fire suspicion fell on Gilbert, Irvine sent to Culleoka for Prewett's bloodhounds, but Dave Gregory and D. T. Chappell, fearing that Gilbert might escape, went ahead of the dogs to Bannister Chaffin's farm at Rutherford Creek.

There, Gregory went into a field where Gilbert was plowing and arrested him before the arrival of the dogs. Gilbert asked no questions, but seemed to know intuitively the cause of the arrest. Dave Gregory and Chappell had Gilbert's plow horse taken care of at the Bannister Chaffin farm, and carried Gilbert back to Randal's River, keeping him in a crib or barn that night under the guard of Coleman Goad.

A great crowd assembled next morning, many arriving with double barrel shot guns and pistols, at another barn on the Gregory place. Davy Chappell, an old colored preacher, had a talk with Gilbert that morning in which Gilbert acknowledged that he had burned the barn of Gregory and the crib of Chappell's.

There was not much of a trial. W. O. Roberts says 23 - 24 men served as jury and examined witnesses that morning for three or four hours. J. D. Hood says most of the time he was praying. Gilbert was brought out and publicly acknowledged the burnings. Cole Goad tied the knot and pulled the cart from under Gilbert. He was hanged the second evening after the barn was burned.

Gilbert was about or 6 feet, 2 inches high or maybe 6' 1 ", well formed, copper colored, very muscular. In excitement his features were very repulsive but ordinarily not particularly bad looking.

PROOF

PROOF

Suspicion fell on Gilbert after the burning of the barn, and Dave Gregory went to Lem Prewitt's near Culleoka and got his Negro trailing dogs. The dogs traced Gilbert over to Rolan (or Bannister) Chaffin's in the Rutherford Hills, near the mouth of Rogers Branch.

About two or three days after the burning, the Negro was caught and carried to the burnt barn. A trial was held by "Judge Lynch Law," at which were present: Sam Roberts, Wm. O. Roberts (Rev.), Sandy Gresham, W. O. Cherry (Rev.), R. G. Irvine (Rev.), J. G. Voorhies, Will Irvine, Dock West, Shug West, Eli Sellars, Dillifote (L.) Anderson, Mrs. Martha Hood (wife of J. D.), Mrs. Mary Foster, wife of Wm. Hood, a great many ladies, J. Dorrell Hood, Cole Goad, constable, John F. Jameson, constable, Lewis Goad, D. L. (Dillyfate) Hood, Charles Irvine, Malloy Foster, Dock Foster, Bob Sellers, Raleigh Dodson, John Anderson, all the Murphys: Bill, Henry, old man Murphy; all the Wests; all the Sellers; all the Porters (Dock, Ed); and Robert Bauguss. Coleman Goad and John F. Jamison, constables of Maury County, were also present.

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Lynch Mob Estimated at 1,000

Coleman Goad
Gregory Thomas P. Butts
Rev. R.G. Irvine
Sam Roberts
Sandy Gresham
W.O. Cherry
Rev. J. G. Voorhies
Green Irvine
Dock West
Shug West
Eli Sellars
Dillifote L. Anderson*
Mrs. Martha Hood
J. Dorrell Hood
John F. Jameson, Constable
Lewis Goad
Dillyfate (D.L. Hood)*
Charles Irvine
Malloy Foster
Dock Foster
Bob Sellers

Raleigh Dodson
John Anderson
All the Murphys
Bill, Henry, and Old Man Murphy
All the Wests
All the Porters
Ed Dock
Robert J. Bauguss

Those Present Advocating for Gilbert

John Solomon R. Gregory
Professor John D. McGill
Mrs. Ben Dowell
Reverend W.O. Roberts

* Both men were named after LaFayette, which they pronounced *La Fay It*. Fort was pronounced *Fote*.

Thomas James Frierson of Maury County, who died intestate in 1848, owned 72 slaves. After much litigation, they were divided among his wife and children after his death.

Thomas Frierson Slave Schedule

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PROOF

PROOF

PROOF

W. J. Goad says this was in 1862, about the time the cherries were ripe. W. J. Goad says it was before his mother died in March 1863, also before his father joined the Confederate Army in 1863. The place of hanging was about 150 yards a little north of west of the "Gregory Cave Spring" on the Theta Pike at the Plum Thicket, right at the burned barn of Gregory.

Account #3

Mitch H. Butts, January 12, 1906

This execution happened in fall of 1862, probably cotton hoeing (not picking) time before the Fall of Fort Donelson.

W. O. Roberts thinks $1,000 or $1,200 was paid by Gregory. He had a peculiar patch on his shoe. The crowd was all satisfied of Gilbert's guilt. W. O. Roberts opposed hanging on the "mob law" principle. A gallows was erected before the trial on the burnt barn. Green Irvine stood on a cart with Gilbert and took vote. All "ayes" crossed a line, and hollered yes.

I don't remember anybody praying. Probably about 1,000 people were there. The trial was all sober, quiet and in order. Gilbert's neck was not broken, and his body wobbled around. He was a bad darky. The Dowells had never controlled their slaves.

The burnt horses stunk. Gilbert's father Thomas P. was there. Gilbert weighed about 220 lbs. and was about 30 years old. My sister, Rosina, was there. He was hung about 15 or 20 yards north of the burned barn. John Fraser was there and W. D. Fraser.

Account #4

J. S. R. Gregory

This was the first instance of mob law hanging in Maury County. Gilbert Dowell, colored, was slave owned by Ben Dowell's mother, the widow of Ben Dowell, of Dowell's Branch, below West Point, about 9 miles NW of Columbia. He was about 35 or 40 years old, large, stout, and fine looking, bright, likable and smart. His wife Martha belonged to James H Gregory and had been raised by him; they had two children. Gilbert's sister cooks for Marsh Mayes. J. H. Gregory took Martha and the children to Louisiana when he sold them. Gilbert was left behind.

Gilbert Dowell, in revenge, in the summer after crops were laid by, for separation and sale of his wife and children, burnt the barn of J. H. Gregory and three horses that were in it that belonged to Rev. R. G. Irvine.

The barn was located on the Gregory Place, on Randal's River, about 6 miles NW of Columbia, now owned by Mrs. Mary Osborne (sister of the Gregorys, now 82 years old in 1906).

CEMETERIES

Armstrong Slave Cemetery / Pine Hill
Mt. Pleasant Pike, Ashwood
This small cemetery dates from circa 1830. Approximately 25 graves are located in this roughly rectangular lot. Most graves are marked only by fieldstone, but a number have cut stones marked only with first names, and sometimes dates. This cemetery is the only surviving resource associated with the Black slave population that toiled on Samuel Henry Armstrong's plantation
Map

Campground Cemetery
Cemetery Road, Culleoka
A road down the middle of the cemetery separates the Black and white sections. It includes the graves of African American Civil War veterans.

Canaan Cemetery
The cemetery is adjacent to the Canaan AME Church, which was founded by former slaves of the Zion community.

Clifton Place
Mt. Pleasant Pike, Ashwood
West of the gates to the farm is a small circa 1860 cemetery, abandoned for more than a century. Likely a slave cemetery for the plantation, the few recognizable graves are marked

roughly rectangular lot. Most graves are marked only by fieldstone, but a number have cut stones marked only with first names, and sometimes dates. This cemetery is the only surviving resource associated with the Black slave population that toiled on Samuel Henry Armstrong's plantation
Map

Clifton Place
Mt. Pleasant Pike, Ashwood
West of the gates to the farm is a small circa 1860 cemetery, abandoned for more than a century. Likely a slave cemetery for the plantation, the few recognizable graves are marked only by broken fieldstones.

Frierson Cemetery
2893 Hampshire Pike, Cross Bridges
More Details

Hunter Cemetery
7643 Highway 166, Mt. Pleasant
This cemetery was established in 1811. Hundreds of enslaved people are buried in unmarked graves in a section of the cemetery near the road.

Pillow Bethel House
Campbellsville Pike, Columbia
More Details and Map

Rattle and Snap
Mt. Pleasant Pike, Ashwood

Rippavilla Plantation, Spring Hill
More Details

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[illegible] hurch property and includes a memorial
[illegible]

SLAVE CEMETERY

St. John's Episcopal Church
Mt. Pleasant Pike, Ashwood
A slave cemetery in the back.
Map

Thompson Cemetery
Kedron Road, Spring Hill

Zion Presbyterian Church, Mt. Pleasant
The slave cemetery is to the right side of the church property and includes a memorial marker to a slave hero of the revolutionary war.
Zion Markers

only by broken fieldstones.

Flint Valley United Primitive Baptist Church Cemetery

1987 Nashville Highway, Columbia

Eli Gant founded the church in 1875. Four graves are individuals born before the Civil War

Friendship Cemetery / Calvary Cemetery

1239 Witherspoon Road, Columbia

Located behind the site of the former church on Witherspoon Road in the Godwin community. With burials dating back to the 1900s, it is the final resting place of World War I, World War II, and Vietnam War veterans.

Frierson Cemetery

2893 Hampshire Pike, Cross Bridges

More Details

Greenwood Cemetery

This cemetery was established in 1809. Free Black citizens were allowed burial in a segregated section. On occasion, white families would buy plots in the segregated section for the burial of well-thought-of employees, some of whom were slaves.

Hunter Cemetery

7643 Highway 166, Mt. Pleasant

This cemetery was established in 1811. Hundreds of enslaved people are buried in unmarked graves in a section of the cemetery near the road.

Mt. Zion Missionary Baptist Church and Cemetery

3396 Les Chappell Rd, Spring Hill

Established 1871

Pillow Place / Rose Hill

Pillow Drive, Columbia

Map

Pillow Bethel House

Campbellsville Pike, Columbia

More Details and Map

Rattle and Snap

Mt. Pleasant Pike, Ashwood

Rippavilla Plantation, Spring Hill

Rosemount Cemetery

Established 1873

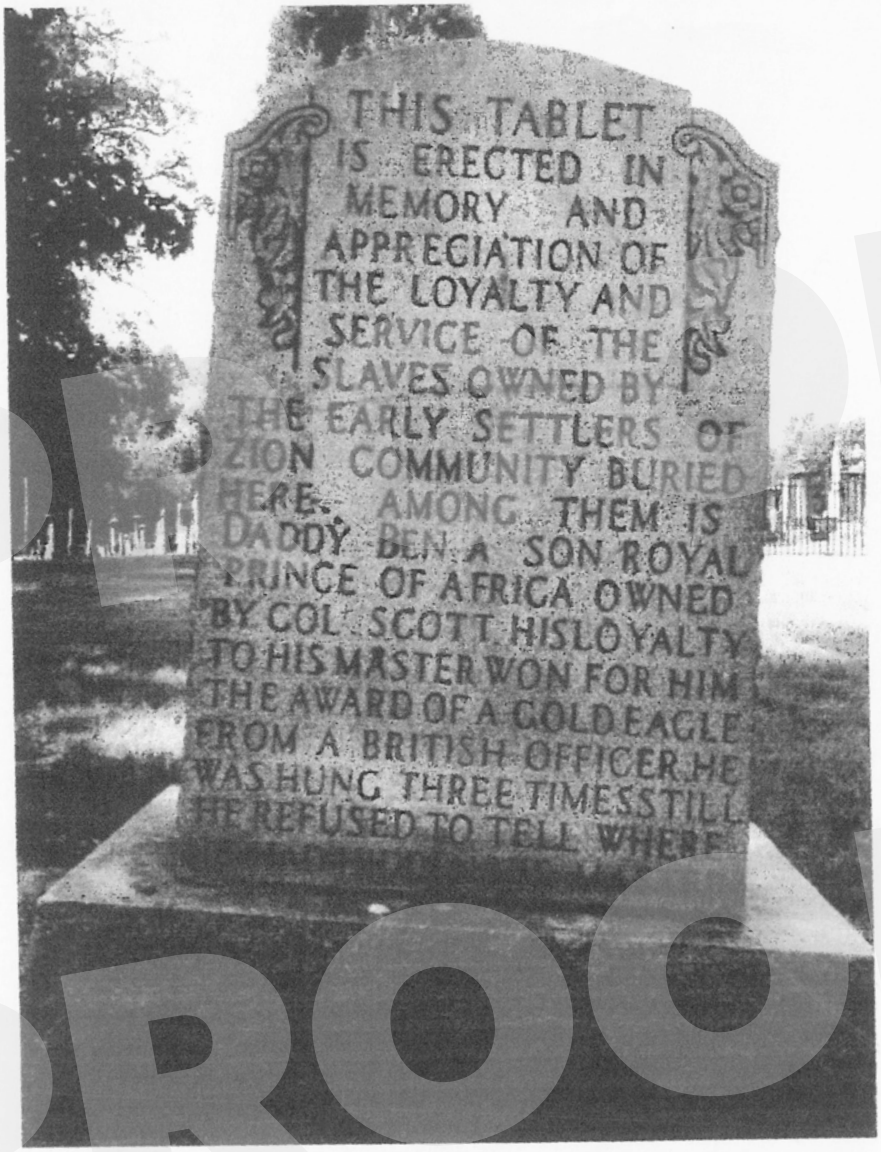
William "Cap" Jordan, one of the founders of Rosemount Cemetery, also founded the first Black school in Maury County. When Columbia was first occupied by federal troops he secured permission to establish the school, but when Confederate troops later occupied the town, the school was closed. Jordan was arrested and received 26 lashes of the whip.

Rosemount is the final resting place for:
Dr. J.C. Halfacre, physician, alderman from Columbia's Third Ward, possibly the earliest African American to serve in Columbia's city government.
Isaiah Gholston, a minister who constructed the Gholston Methodist Church (now Bethel AME Church) on the corner of Glade and Helm Street.
Edmund Kelley, a founder of Mt. Lebanon Church and after emancipation one of the leading figures in the cause of African American education in Maury County.
Members of the United States Colored Troops (USCT).

History of Rosemount Cemetery
Rosemount Cemetery Burials List
More Details

Salem Church Cemetery

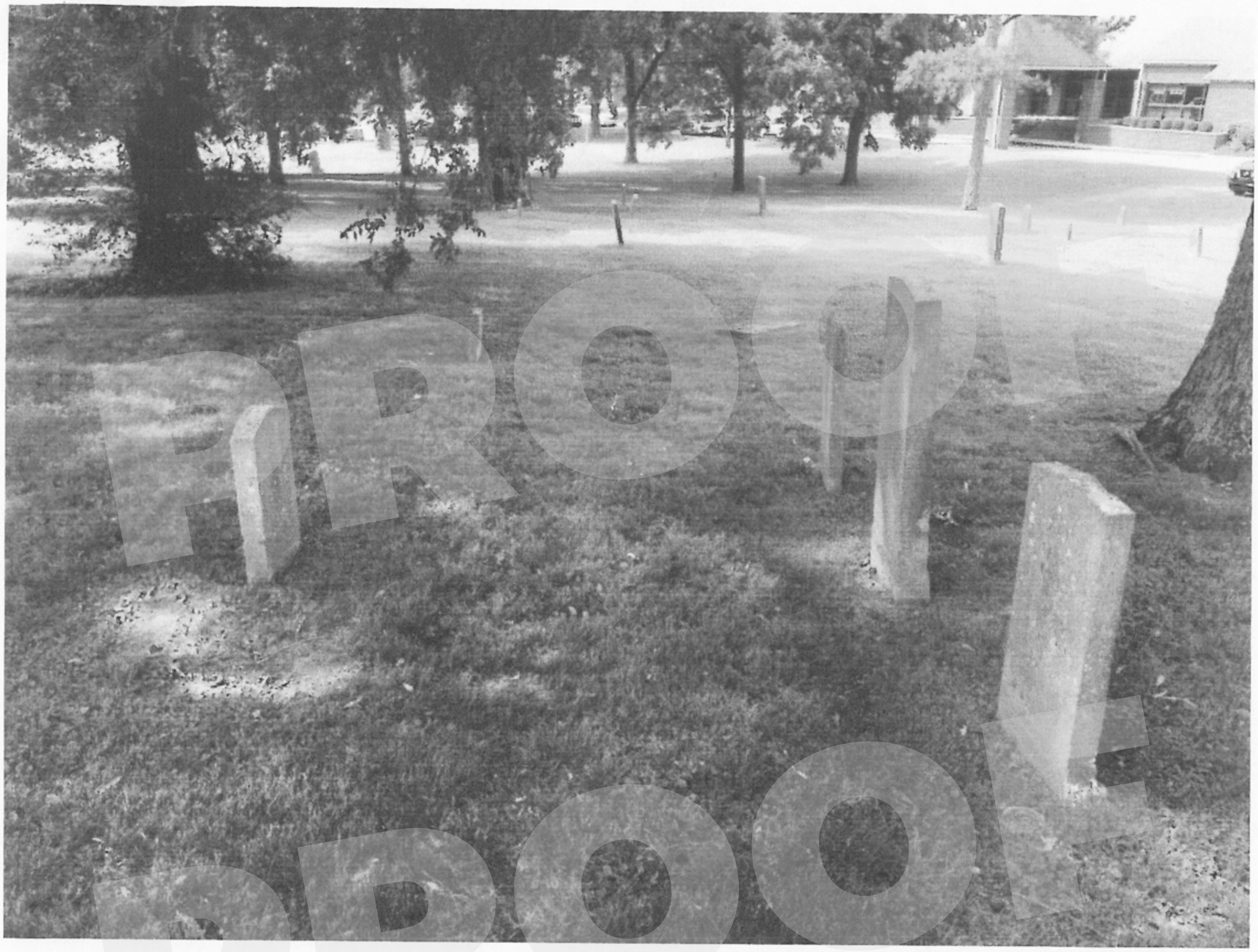
6947 Old Zion Road, Mt. Pleasant
Before the Civil War, slaves were compelled to attend the church of the master. After the war ended, Black members of the Zion Presbyterian Church asked church leaders for permission to form their own church, Salam Presbyterian, just around the corner from the main church.


THIS TABLET
IS ERECTED IN
MEMORY AND
APPRECIATION OF
THE LOYALTY AND
SERVICE OF THE
SLAVES OWNED BY
THE EARLY SETTLERS OF
ZION COMMUNITY BURIED
HERE. AMONG THEM IS
DADDY BEN A SON ROYAL
PRINCE OF AFRICA OWNED
BY COL SCOTT HISLOYALTY
TO HIS MASTER WON FOR HIM
THE AWARD OF A GOLD EAGLE
FROM A BRITISH OFFICER HE
WAS HUNG THREE TIMESSTILL
HE REFUSED TO TELL WHERE

A memorial to a slave at the Zion Presbyterian Church.

A monument to "Daddy Ben", a hero of the Revolutionary War. (reference Let The Drums Roll by Marise Lightfoot) is located On the Church grounds near a monument memorizing the slave population at the slave cemetery.

Zion Reference – Majestic Middle Tennessee , Reid Smith



The Zion Church now serves as a private christian academy. The slave cemetery is located directly in from of one of the school buildings.

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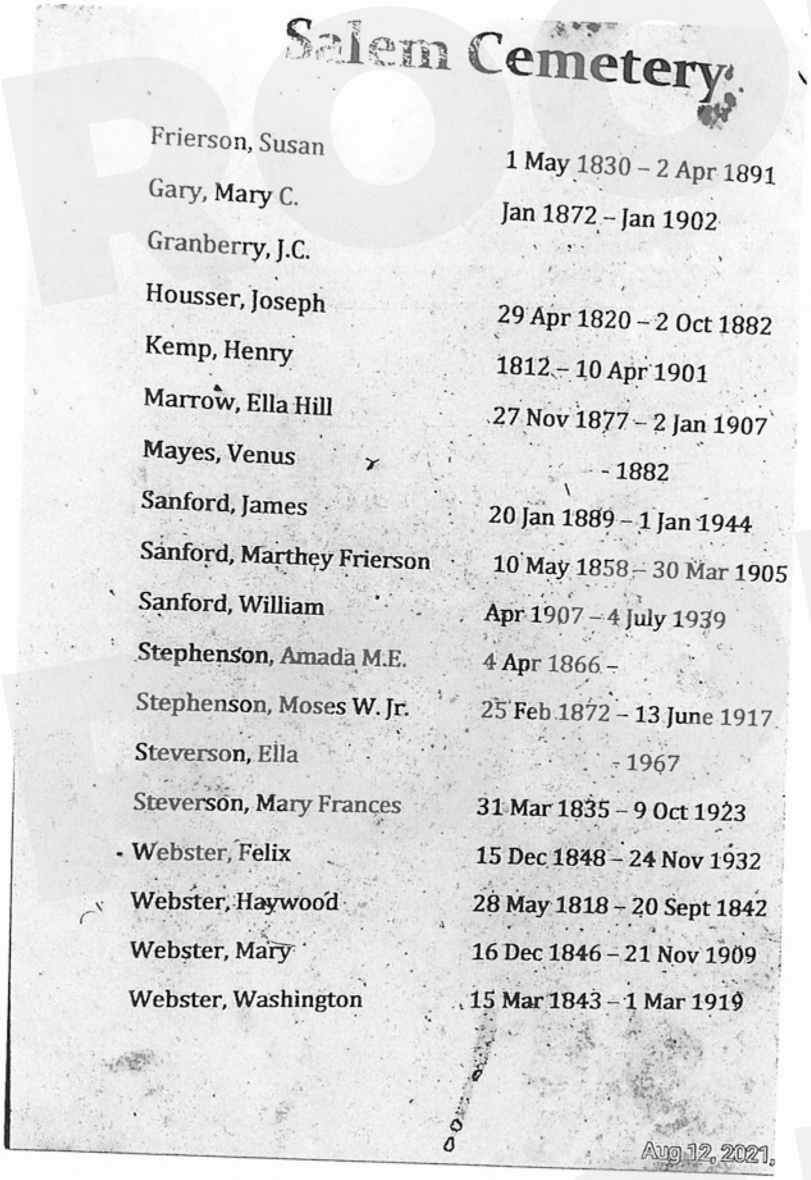
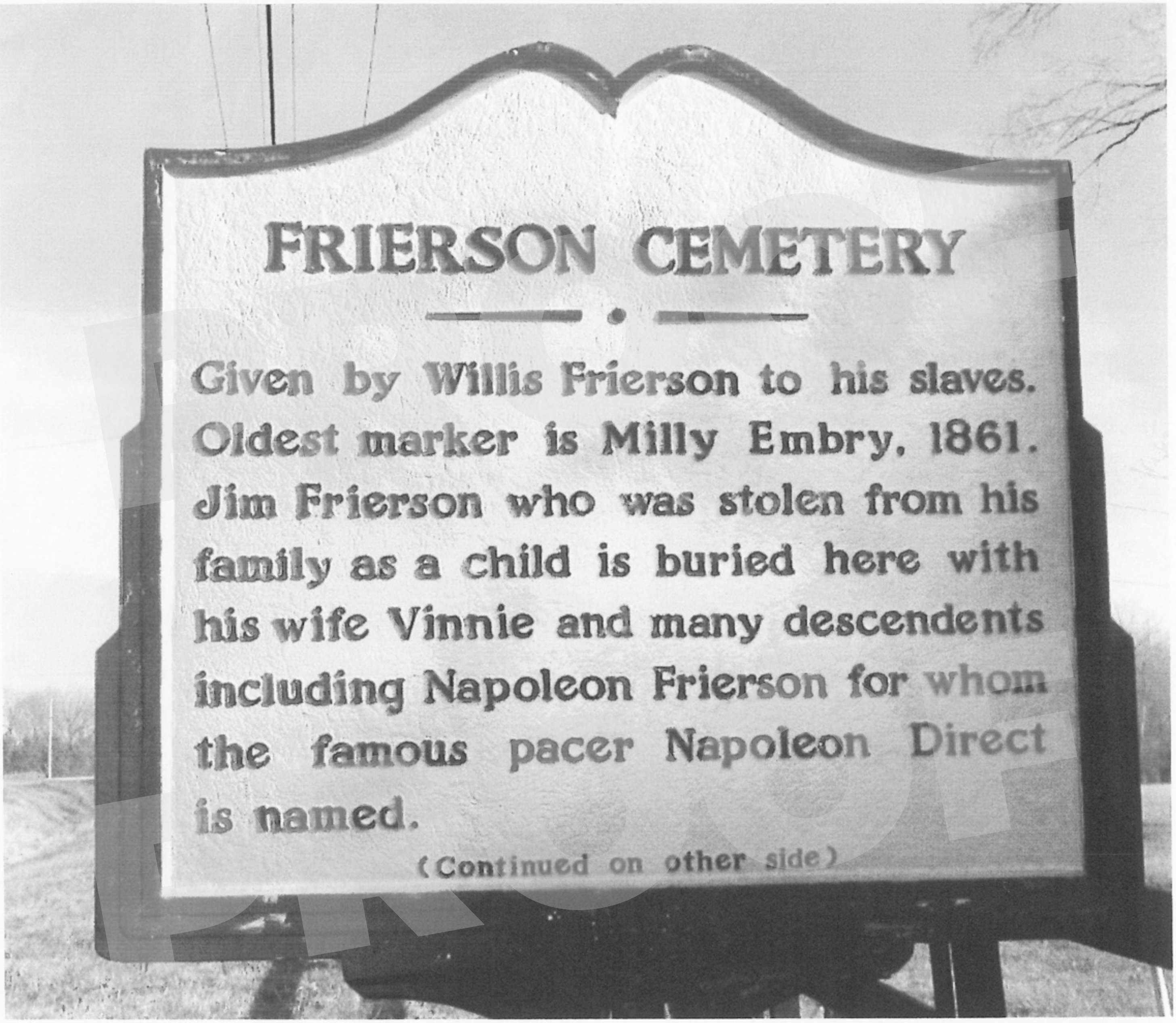


Salem Cemetery

Frierson, Susan	1 May 1830 – 2 Apr 1891
Gary, Mary C.	Jan 1872 – Jan 1902
Granberry, J.C.	
Housser, Joseph	29 Apr 1820 – 2 Oct 1882
Kemp, Henry	1812 – 10 Apr 1901
Marrow, Ella Hill	27 Nov 1877 – 2 Jan 1907
Mayes, Venus	- 1882
Sanford, James	20 Jan 1889 – 1 Jan 1944
Sanford, Marthey Frierson	10 May 1858 – 30 Mar 1905
Sanford, William	Apr 1907 – 4 July 1939
Stephenson, Amada M.E.	4 Apr 1866 –
Stephenson, Moses W. Jr.	25 Feb 1872 – 13 June 1917
Steverson, Ella	- 1967
Steverson, Mary Frances	31 Mar 1835 – 9 Oct 1923
Webster, Felix	15 Dec 1848 – 24 Nov 1932
Webster, Haywood	28 May 1818 – 20 Sept 1842
Webster, Mary	16 Dec 1846 – 21 Nov 1909
Webster, Washington	15 Mar 1843 – 1 Mar 1919

Aug 12, 2021



FRIERSON CEMETERY

Given by Willis Frierson to his slaves. Oldest marker is Milly Embry, 1861. Jim Frierson who was stolen from his family as a child is buried here with his wife Vinnie and many descendents including Napoleon Frierson for whom the famous pacer Napoleon Direct is named.

(Continued on other side)

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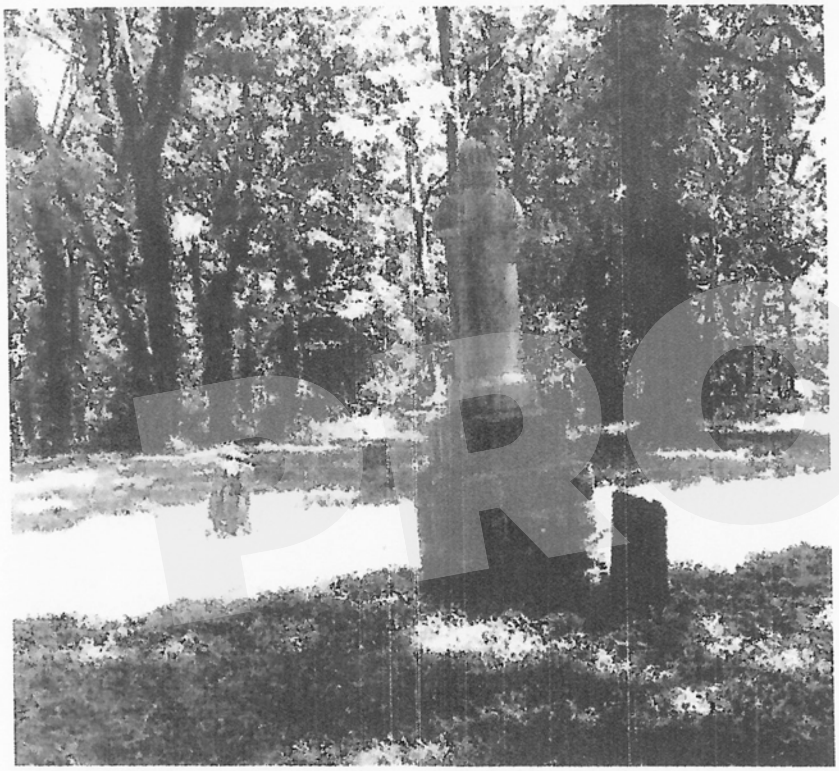


MAURY COUNTY TENNESSEE
BLACK HISTORY
1807 -2023

A COMPILATION OF LEGAL DOCUMENTS, EXCERPTS FROM JOURNALS, BOOKS, AND NWSPAPERS CHRONICLING THE HISTORY OF AFRICAN AMERICANS IN MAURY COUNTY, TN 1807 - 2023

FAMOUS MAURY COUNTY NATIVES

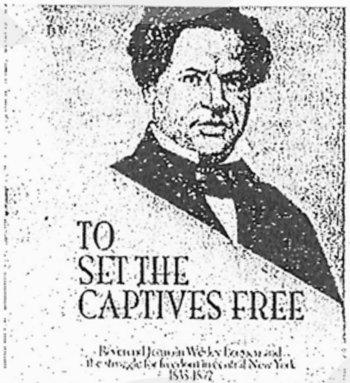
A compilation of legal documents and excerpts from journals, books, and newspapers chronicling the history of Blacks in Maury County, 1807-2121

Andrew Frierson, Opera Star

Flournoy Miller, Tony Award Winning Broadway Producer

Sandra Seaton, Acclaimed Playwright

Rufus Estes, Famous Chef and Author of First Cookbook by a Black Chef


TO SET THE CAPTIVES FREE
Reverend Jermain Wesley Loguen and the struggle for freedom in central New York 1835-1872

Reverend Jermain Loguen, King of the Underground Railroad

Edmund Kelley, First Black Baptist Minister in Tennessee

Rear Admiral Stephen D. Barnett is a native of Columbia and an alumnus of Tennessee State University, where he received a B.S in Mechanical Engineering, and Troy State University, where he earned his MBA in 1991.

At sea, Barnett reported to Patrol Squadron (VP) 46 stationed at Naval Air Station (NAS) Widbey Island, Washington, as a naval flight officer. He has also served as a department head for VP-5 stationed at NAS Jacksonville, Florida. As commanding officer of VP-47 stationed at Kaneohe, Hawaii, he led the squadron on a simultaneous deployment to Japan and Iraq, executing more than 250 missions in support of Operation Iraqi Freedom. During his tour, the squadron completed more than 950 sorties comprising 5,000 hours.

His assignments ashore include serving as a detailer at the Bureau of Naval Personnel, directing the assignments of more than 1,000 naval aviators; naval flight officer instructor for VP-30, NAS Jacksonville; assistant Joint Requirements Oversight Council Secretariat, assisting in the evaluation and development of joint force requirements on the Joint Chiefs of Staff.

Barnett served as senior program analyst for Chief of Naval Operations, monitored naval avation's $137 billion annual budget, and served as deputy executive assistant to the Vice Chief of Naval Operations. Additional assignments include deputy director of the Resource Management Division for the Chief of Naval Operations; commanding officer of Naval Base Coronado, California, and later as chief of staff for Commander, Navy Region Southeast and Commander, Navy Installations Command. He assumed duties as Commander, Navy Region Northwest in March 2020.

Stephen Barnett

Edmund Kelley

Margaret Warfield

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Christianity and Slavery

Only two chapters in the Bible mention or rationalize slavery. One is Genesis 1:18-27, which has to do with the behavior of Noah regarding his nakedness. His son, Ham, saw Noah drunk and naked and told his brothers, Shem and Japheth, who covered him. When Noah sobered up and saw that Ham had told his other two sons, he cursed Ham, declaring him to be a servant of servants. A later version of the story had Noah turn Ham Black.

The other scripture is from Paul's epistle to the Ephesians, in which he says, "Servants be obedient to your masters with fear and trembling as unto Christ…."

Samuel Mayes Arnell, a Maury County Unionist and Congressman during Reconstruction, who wrote admiringly in his journal regarding Aunt Doll, a beloved slave, said: "The Presbyterian Church was opposed to slavery and on six different occasions between 1787 and 1836 made formal declarations against it. Presbyterians were opposed as an institution, yet they recognized it as an economic necessity as long as it was sanctioned by the state."

How Slaveholders Used the Bible to Justify Slavery

Registry of Blacks Baptized and Admitted to Communion

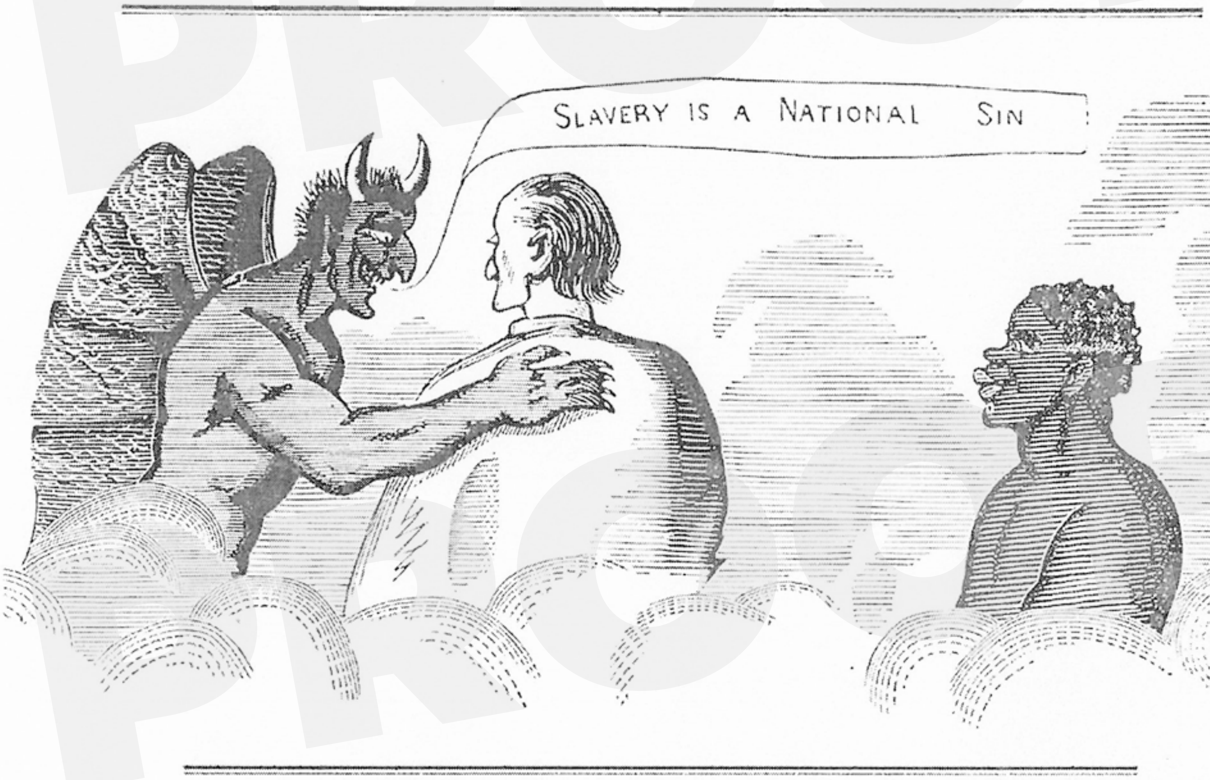
Words about Aunt Doll

Slaves and Servants of Hamilton Place

Memorial to a Slave

How Antebellum Christians Justified Slavery

After Emancipation, some Southern Protestants refused to revise their proslavery views. In their minds, slavery had been divinely sanctioned.


SLAVERY IS A NATIONAL SIN

From an anti-abolitionist, pro-slavery cartoon, 1800 via Library of Congress (https://www.loc.gov/resource/rbpe.10004700/)

By: Matthew Wills (https://daily.jstor.org/daily-author/matthew-wills/) | June 27, 2018

2 minutes

The icon indicates free access to the linked research on JSTOR.

Having split from co-denominations in the North over the theological justification of slavery in the 1840s, southern Baptist, Methodist, and Presbyterian churches refused to reconcile themselves to a new reality in the 1860s and 1870s. In 1874, for instance, the Southern Methodists' General

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Convention reaffirmed their "**attitudes and actions in the antebellum period**," historian Elizabeth L. Jemison writes in her exploration of proslavery Christianity after Emancipation.

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Baptist and Methodist churches *had* opposed slaveholding members in the early years of the Republic. These denominations' rapid expansion in the South, however, meant abandoning this position "in recognition that upwardly mobile members increasingly included slaveholders." Justification for slavery came with this growth and found its parallels in the biblical subordination of women.

"Southern ministers had written the majority of all published defenses of slavery," Jemison reminds us. For these ministers, slavery not only had divine sanction, it was a *necessary* part of Christianity. This was because slavery was defined as akin to a marriage: the "power of slave owners over slaves paralleled the power of husbands over wives and of parents over children."

As abolitionism gathered strength, white Southerners repositioned themselves from an acceptance of slavery as a necessary evil to defending it as a positive good.

DEDICATION

Memorial to Black Maury County Citizens
Murdered by KKK, Mobs and Others

GILBERT DOWELL 1863
JOHN COURTNEY 1868
CLINTON DRAKE 1868
TOM JOURDON 1868
MARVIN MAYBERRY 1868

ALF RAINEY 1868
SIMON PETER 1868
JOHN WARNER 1868
TOM KELLY 1877
FRANK MCGHEE 1890

GREEN WELLS 1891
ROBERT WILSON 1924
HENRY CHOATE 1927
CORDIE CHEEK 1933

TAKEN FROM THEIR HOMES BY KKK AND NOT SEEN AGAIN 1868

THOMAS PHELPS
ISIAH WEBSTER
JEFF BROWN
TOM GALLOWAY

TWO UNNAMED MEN TAKEN FROM JAIL BY MOB AND HANGED JUNE 1868
TWO UNNAMED MEN AND ONE UNNAMED CHILD IN FREEDMENS' BUREAU

During the 1946 Black Resistance in Columbia, William Gordon and James Johnson were arrested. They were shot multiple times while in police custody. Denied treatment at Columbia's King Daughters Hospital, they died enroute to Meharry Hospital in Nashville.

To not know history is to repeat it

Thomas Phelps, Israel Webster, Tom Galloway, Thomas Rainey

Maury County Court Records: Gilbert Dowell

The Color of the Law by Gail O'Brien, Cordie Cheek Files, *Columbia Daily Herald, New York Times:* Cordie Cheek

The Color of the Law, A Study of Mob Action in the South by John Steelman, *Columbia Daily Herald, Nashville Tennessean, Chicago Tribune, New York Times:* Henry Choate

Columbia Daily Herald, Maury County Court Records, Nashville Tennessean: Green Wells

The Color of the Law, No More Social Lynchings by Robert Ikard, *Columbia Daily Herald, Nashville Tennessean*: Robert Wilson

The Color of the Law, Lynching and Frame-Up in Tennessee by Robert Minor, *Columbia Daily Herald, Nashville Tennessean, Devil in the Garden by Thurgood Marshall:* William Gordon, James Johnson

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